

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVIII.

Jackson, Miss., July 2, 1936

NEW SERIES
VOLUME XXXVIII. No. 27

Who Who and What's What

It is said that representatives of the Oxford Group went to both great national political conventions that both might be God-guided. Great is their faith!

Yes the drunken society dame is in our midst. And the Keely cure is called to the rescue. Those who favor or refuse to fight the liquor business have brought it on us, and there is a fearful account to render.

Ridgecrest is featuring many good things for our Baptists this summer, and you will have to go a long way to find a more helpful program. Among the best is Home and State Mission Week, August 2-7.

In one of the best churches in Mississippi one of the deacons has agreed to give \$100.00 to make the subscription list to the Baptist Record unanimous in that church. Things are getting better when a deacon has vision like that.

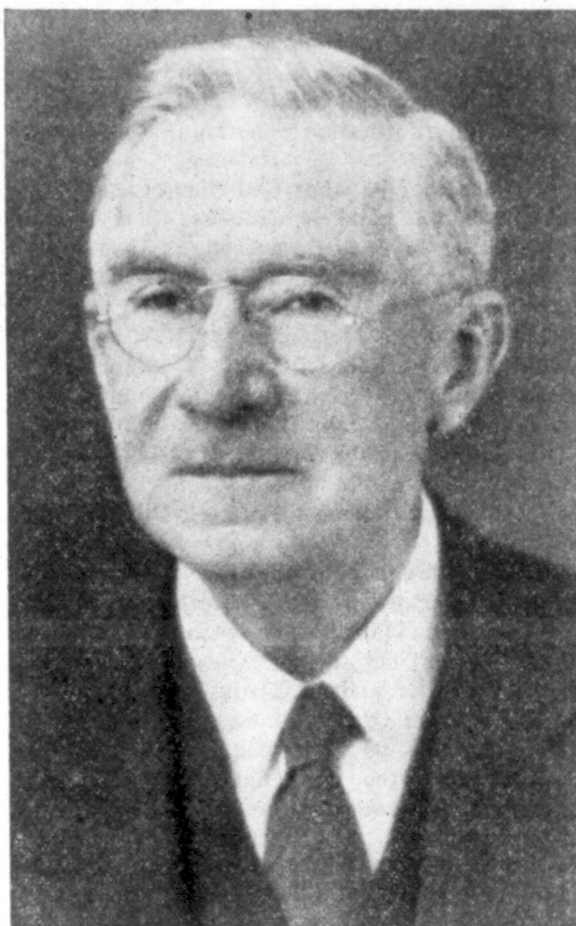
Mrs. M. Latimer of Clinton in a recent visit north and east heard Dr. Harry Emerson Fosdick preach a good sermon. When he had finished she spoke to him and said, "You preached mightily like a fundamentalist to me." He seemed pleased to hear it.

It is said that the law in England taxing everybody for the support of the Church of England will be changed so as to gradually eliminate the tax in 85 years. And at the end of that time the people may say whether or not they favor a tax-supported church.

Just been with Pastor Otis Jones and the saints of Centreville. God blessed us with nine additions, all on faith save one. Brother Jones has been leading the folks in a fine way there as at Bude. They like him and are following in the work. They have a lovely house of worship and are using it. Prayer meetings were held the week before as well as during the meeting. A consecration service at the last hour was participated in by nearly all the people. Psalms 121.—Yours in Him, W. A. McCall, Philadelphia.

The First Baptist Church of Corinth, Miss., has just had a great and gracious revival. Rev. Arthur Fox, of Morristown, Tenn., did the preaching. With the thermometer dangling around 100 degrees, large audiences met twice daily to listen to this dynamic evangelist. This was Dr. Fox' second meeting with the Corinth Church. The singing and work with the children were directed by Rev. Paul Fox, son of the evangelist. There were 51 additions to the church mostly upon confession and for baptism. There are a number of others who will be received into the church membership.—T. W. Young, Pastor.

There is no "social gospel," just as there is no gospel of works. The gospel of salvation by works is a spurious gospel. Good works will not save a man nor help to save him. Just so the relief of suffering and improvement of living conditions will not save anybody. But the man who is saved will want to work, and the man who is a Christian will want to relieve suffering and poverty and oppression and every injustice. If he has no compassion in his heart for people in distress, if he does nothing to relieve the distress, then he needs a different brand of religion. And all the tooting of horns about grace won't fool anybody.



W. A. McCOMB, D.D.
Fifty Years an Ordained Minister
(See page three)

This writer has been credulous to a degree. Hundreds of people have come to him for help, enough money to get them somewhere and as soon as they arrived they would send the money back. And we dug down and got up the price. This we have done over and over again, and never in any instance have we received one cent of the money back. We say therefore that we are credulous to a degree. But one thing we never did believe: when the liquor folks and the politicians promised the world that temperance would be promoted by repeal of the eighteenth amendment, that young people would be saved from drinking, that there would be no return of the saloon, that dry states would be protected—no sir, we were never big enough fool to believe that. And anybody who did, needs to do what an old teacher used to tell his dull pupils: "Go stand on your head till your brains run down"—if there are any brains.

—BR—

LAST CALL FOR THE ASSEMBLY

Don't forget that we are looking for you at the Mississippi Baptist Assembly, July 5-10.

We open Sunday evening.

First meal—supper—Sunday night.

Dr. McCall directs the recreational features.

Dr. Huff brings the inspirational addresses.

Dr. Denham conducts the Bible Hour.

Miss Juanita Byrd, Dr. Gunter, Rev. A. L. Goodrich, Miss Mather and Prof. Chester Swor, feature speakers.

A fine program of recreation, information, inspiration and good fellowship. The very place to take your vacation.

—J. E. Byrd.

E. D. Estes, associational missionary in Arkansas, could assist in two meetings in Mississippi, his native state, this summer. Address 902 Woodrow, Little Rock.

It is said that Dr. Geo. W. Truett had two birthdays this year, or rather his birthday lasted 48 hours. It was the sixth of May. He was crossing the Pacific Ocean. A day is always lost or added in crossing. This time they had two sixths of May.

A Mississippian running for congress some years ago when asked about his platform, replied that political platforms were like those on railroad coaches, intended as a means of getting in. Somehow we have been reminded of this lately.

The Biblical Recorder objects to the misuse of the scripture, "I, if I be lifted up, etc.," which was the motto of the recent Southern Baptist Convention. Of course anybody who reads that passage will see that it refers to the death of Christ. It plainly says so. But a good book and of ample size could be written about the scriptures that are misinterpreted and misapplied.

I have just closed a great meeting with Pastor F. W. Tomberlin and the First Baptist Church of Geneva, Alabama. Brother Tomberlin and his good church are doing a great work in southeast Alabama. The church and town have a great spirit. Every business establishment in the city closed for the morning service. Brother Tomberlin is a vigorous and aggressive preacher and a very fine man to work with. He was at one time the pastor of the First Baptist Church at Ocean Springs.—A. C. Parker.

The story is told of Dr. J. B. Cranfill of Texas, that when running for the vice-presidency on the Prohibition ticket, he told the folks in a Mississippi town that he did not believe they could endorse the Democratic platform. Then he read an article to them which they thought was from the Democratic platform and asked them if they endorsed it. One candidate for office proclaimed vociferously that he endorsed every word of it. He was then informed that the reading was from the Republican platform. Do you think you could tell "which from 'tother"?

We are favored with a copy of the new volume, "Christ For The Nation," a series of 27 addresses (sermons we should call them) by Dr. Walter A. Maier, published by Concordia Publishing House of St. Louis, Mo. These are radio addresses to which it is said that millions of people listened, and which drew more than 60,000 letters from listeners, people of various denominations, ages and callings. The Lutherans use a period over the radio and this volume shows that is is eminently worth-while. We are specially pleased with the serious purpose, the serious treatment, and the genuinely and fearlessly Christian and orthodox point of view. These sermons are genuinely edifying and have showed the way of life to many. The first sermon is on "Nothing Save Jesus And Him Crucified," and the rest are in accord with this. The price is \$1.50.

If your Record comes in a Pink Wrapper this week, it means that your subscription expires with this issue. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

Sparks and Splinters

Now they say that Tupelo is to have a \$300,000 hospital. "It's an ill wind, etc."

Some of our exchanges take a vacation this week, on account of the fourth of July.

Mr. F. Graeser who has been connected with the Orphanage for several years will on August 1 begin his work as assistant to Pastor G. P. White at Hazlehurst.

We are sorry that in the list of graduates of this year from Blue Mountain College the name of Miss Sara Ione Henderson was omitted. She is the daughter of Rev. and Mrs. E. R. Henderson of Grenada.

An old octogenarian missionary, browsing around over the mountains of West Virginia, has preached for three successive Sundays, twice each Sunday. He likes to preach to these mountaineers, and says that thus far they have rendered no complaint against the menu he is furnishing them from week to week.—J. G. C.

Rev. J. B. Smith has accepted the call to Ackerman and Mayben churches, half time to each church. He is a Mississippian who was graduated from Sunflower Junior College and from Mississippi College. He has finished his work at the Louisville Seminary and returns to Mississippi from a pastorate in Kentucky. Welcome home.

The First Church, Cedartown, Georgia, H. H. Stembridge, pastor, experienced a genuine revival during the two weeks, June 7-21. There were one hundred and three additions to the church, of which seventy-two came by baptism. The visiting preacher was Dr. Roland Q. Leavell, Gainesville, Georgia, and the leader of music was Prof. R. I. Johnson of the Louisville Seminary.

Your Uncle Samuel is improving in a measure. It is now said that under the new liquor control law wholesale license will not be issued to dealers in dry states, and "maybe" license will be withdrawn from wholesalers in wet states who sell to retailers in dry states. But no effort will be made to refuse license to retailers in dry states. If you can't cut the skunk's head off, be grateful that his tail is abbreviated. Election day must be coming.

Dr. H. W. Ellis of Humboldt, Tenn., will begin a series of revival meetings in the Iuka Baptist Church Sunday, June 28th. Prof. J. Dalbert Coultz of Cortlandt, N. J., will have charge of the singing. These men held a meeting in Iuka last October and thirty people were added to the church. Rev. W. C. McGill has been pastor of the church since September 1935 and over fifty people have united with the church since his pastorate began.—C. L. Woodley, clerk.

Brother Bryan Simmons was with us six days in a revival meeting at Waltersville with splendid results, five for baptism and two by letter. Jesse Loney Boyd, Jr., was song leader and director of choir. There was a deepening of the spiritual life of the church. Waltersville is a mission of the Bowmar Avenue Church, Vicksburg, and brother Simmons is well fitted for work among such mission fields.—J. L. Boyd, pastor.

"Why cannot ministers live easily on their small salaries? Many of them have the cost of their education to pay back, an automobile or means of transportation to buy and maintain, the latest tools, the books to buy for effective service, the liberal support of all the causes of the churches. Knowing so thoroughly of them all makes him long to give. There is the continual strain of keeping up a life insurance for his loved ones, if his salary is large enough to even consider such a thing. Entertaining to help his church, and ministering from his scanty store to the sick and to those in need are some of the joys of his life. He gladly, 'for His sake,' becomes poor and rejoices that the joys of the Master's service more than compensate for all he bears."—The Relief and Annuity Board.

Have you or your church sent in the contribution asked for Christian Education in June?

Dr. I. J. Van Ness has been asked to write the history of the Sunday School Board. It will be an interesting story and well told.

It was good to see a fine congregation at prayer meeting in the Clinton Church last Wednesday. Pastor Middleton is getting the hearty support of the people.

Dr. W. H. Knight was eight days with Pastor E. E. Huntsberry in a revival meeting in West Monroe, La. There were 56 additions. In five and a half years there has been a net increase of 800 in the membership and \$65,000 given to all causes.

The Relief and Annuity Board of the Southern Baptist Convention, Dallas, Texas, urgently requests laymen in each church who are responsible for the financial affairs of the local church to seek full information concerning the Board's pension plans.

I would rather be what God chose to make me than the most glorious creature that I could think of. For to have been thought about—born in God's thought—and then made by God, is the dearest, grandest, and most precious thing in all thinking.—Geo. McDonald.

What do you think of that! A pastor whose church is not far from this office came in a few days ago and told the editor there was a suit of clothes waiting for him at the big department store down the street. "And it came to pass." Christmas come in June! Did anybody ever?

The Orphanage ought to be remembered this summer by people who are canning fruits and vegetables. This is the season when thrifty housekeepers are putting up for winter use the produce of gardens and orchards. Do like Boaz told the reapers to do, leave some handfuls of purpose for the poor. If you will bring what you put up to the Orphanage they will give you empty jars; or if you ask they will send the empty jars.

Milton is grander in the mother tongue than in another language; and Shakespeare in French is no longer Shakespeare. Every book except the Bible loses something when it is translated. Passing from language to language the Bible alone retains all its beauty and all its power.—Hon. J. H. Jones.

"That day is best wherein we give
A thought to others' sorrows;
Forgetting self, we learn to live;
And blessings born of kindly deeds
Make golden our tomorrows."

Near Vicksburg: Brother Bryan Simmons, state evangelist, was with Rev. E. R. Pinson in the Log Store community in a revival meeting June 7 to 12, with splendid results—21 professions of faith, and many reconsecrations to renewed Christian living. There is no church in this community, and never has been, and three men have been murdered in and about this old log store. A Sunday school has been going for 12 months with attendance more than 50. Brother Pinson, student of Mississippi College, is serving them and a church is in prospect. Fifteen of the 21 making profession were baptized into the fellowship of Bowmar Avenue Church.—Truly, J. L. Boyd.

Nashville: We recently had a good revival meeting in our Grandview Church, in which Dr. T. C. Crume, Florence, Ky., did the preaching and Joe Canzoneri, Jackson, Miss., conducted the singing. This was Joe's sixth visit with us here—and he did better work this year than ever. Dr. Crume has done evangelistic work continuously for fifteen years. He is a good preacher of the Word; he is true to the Book—denounces sin and exalts Christ as the world's only Savior. Nothing sensational about him or his work—his messages are simple—children understand them and accept Christ. They did us a good work. I had done my own preaching in five preceding meetings. Personally, it was a treat to hear those brethren. They make a great team. We had 62 for baptism and 16 by letter and a good warm-hearted revival for our church.—J. R. Kyzar, Pastor.

Rev. J. W. Fagan, pastor Second Avenue Church, Laurel, was with his brother, L. T. Fagan, in a meeting at Grand Prairie, Texas, June 7-21.

Thanks to brother W. J. Hays and wife of Boyle for kind words about this paper. However many such may come to us, they are always deeply appreciated.

One City Judge in Memphis has announced that those arrested for reckless driving or apparent drunken driving who were brought before him would be treated as drunken drivers when they had taken two bottles of beer. To all intents and purposes he is a plain drunk in spite of the declaration of congress that beer is non-intoxicating. The biggest fool we have seen in a long time was a maudlin inebriate whom we saw on a bus lately drinking beer only.

Dr. Hodge speaks of plenary inspiration as "a Divine influence full and sufficient to secure its end." "The end in this case secured," he says, "is the perfect infallibility of the Scriptures in every part, as a record of fact and doctrine, both in thought and verbal expression. So that although they come to us through the instrumentality of the minds, hearts, imaginations, consciences, and wills of men, they are nevertheless in the strictest sense of the Word of God."—Miss. Visitor.

"Old age security is now recognized as one of the foremost obligations of society. The national government has exempted the churches from taxation for this purpose and excluded its employees from the benefits involved. We have declared that the Gospel of Christ is a redemption from God and a way of life. The Spirit of Christ is revealed in the way we live as individuals and with our fellowbeings. How can we continue to preach our Gospel with effectiveness unless we apply its precepts in our relationships? A political government challenges the churches in this field of human relationship."—The Relief and Annuity Board.

The daily papers had a good deal to say about the conduct of Senator Smith from South Carolina who walked out of the Democratic National Convention in Philadelphia when a Negro Baptist preacher was asked to open the meeting with prayer. He seems to have been in a frame of mind when he went in. He had not been shown certain courtesies which he thought were due him. And he did not fancy having Negro delegates in a Democratic Convention. We live in a funny world, about such a one as "Alice in Wonderland" depicts. The only Negro member of Congress is a Democrat, and the National Convention of course wanted votes from anywhere and everywhere they could be gotten. Hence the courtesy to the Negro. But it seems a courtesy to a Negro is an offense to a Senator from South Carolina. Senator Smith says he will never accept the fourteenth and fifteenth amendments to the federal constitution. But when he was sworn in as a senator, he swore he would uphold the constitution. "Where are we at?" Or rather where is the constitution? It is in danger of being somewhat overlooked in the political shuffle.

While in New York recently Dr. L. R. Scarborough preached to 400 lost men at the Bowery Mission where brother Charles St. John is superintendent. There were several professions of faith. There are services every night and relief is given to all sorts of needy people. People are saved every day. Brother St. John says that 95% of the people on the street are there because of liquor, and that repeal has increased drunkenness 300%. Dr. Scarborough says of this mission: "We were tremendously impressed with this great, 58-year-old organized effort to win to Christ and help to a better life the down-and-outs in this most wicked part of the New York slums. Brother St. John, who seems to be God's gift to this unparalleled mission opportunity, was trained in Southwestern Seminary, and is doing a miraculous work for Christ. He is pastor of more than 50,000 lost men on this far-famed street. There are crowds here from every land and tongue and color, from every pit of degradation and sin."

HONORING DR. W. A. McCOMB
By the Editor

All Mississippi Baptists will join us in the desire to show deserved honor this week to Dr. W. A. McComb, now of Flora, Miss. There is no Baptist preacher in Mississippi better known or more loved. The occasion of this effort to show some appreciation of this son of Mississippi and servant of Jesus Christ is the fiftieth anniversary of his ordination to the gospel ministry. If there is anybody who reads this who doesn't know brother McComb, the words of affectionate appreciation by his friends may seem an exaggeration, but any word of loving praise spoken of him will find a hearty amen in the hearts of all who know him.

To begin at the beginning, he was born in Perry County, Miss., (according to Who's Who In America) in 1860. His father was Hugh Howard McComb and his mother nee Jenkins. He knew in this home the blessing of fine discipline. He was graduated from Mississippi College in 1888. He was converted while in college and responded there to God's call to the ministry, while Dr. A. V. Rowe was pastor of the church. In 1904 the college gave him the degree of A.M. and in 1914 the honorary degree of D.D. He spent a year at the Louisville Seminary, a year at Rochester and a year at the Divinity School of the University of Chicago. He was married in 1895 to Miss Mary Willis of Eureka Springs, Ark. They have two daughters.

The work of Dr. McComb has been along three lines, in all of which he has been eminently successful. These are the pastorate, evangelism and in financial campaigns for Baptist institutions. His pastorates have been at Eureka Springs, Arkansas, and at Corinth, Crystal Springs, Glaston, Gulfport and Flora in Mississippi, and at Alexandria and Baton Rouge in Louisiana. As an evangelist he was connected with the Home Mission Board in Atlanta from 1908 to 1912. He was financial secretary of Mississippi College from 1912 to 1914. From 1914 to 1916 he assisted the Foreign Mission Board of Richmond in raising \$1,250,000. In 1916 and 1917 he was financial secretary of the Baptist Hospital in Memphis. He led the campaign for the endowment of Mississippi Woman's College. The Lord has used him mightily in this field.

This bare recital of facts does not set forth his worth to and service in the kingdom of God. The churches where he has served as pastor or evangelist have been greatly enriched by his life and ministry. He has carried with him throughout the years his great interest in people and his intense concern for the salvation of souls. Even in the pastorate the evangelistic passion has been dominant in his ministry. And his brother pastors have looked to him and called upon him for assistance, always without disappointment.

This writer has known him since the Seminary days, and during a part of this time was closely associated with him. Once when a brother assisting in a revival was called away and this pastor was laboring to carry the work on, brother McComb dropped in, being sent of God, was called on to preach, gave the invitation and the people came in a stream down the aisle to seek the Lord or to confess His name. When he preached he expected results and the Lord did not disappoint him. Twice in one pastorate we had him with us in meetings to the great joy of our people.

Dr. McComb is as gentle as a woman, as tactful as a diplomat, as patient as Job, as loyal as John the Baptist. He has sat at the feet of the Master, and learned to be the servant of the churches. He has lived with the Bible and imbibed its spirit. He has sat with the sorrowing and comforted their souls. He has fought the hosts of sin and won many a battle. He has walked with men and been a great companion. He has lived before them and proved a worthy example. No, not perfect, but pressing on toward the mark.

At Eastabuchie next Sunday, July 5, he will preach on the fiftieth anniversary of his ordina-

tion. People will be there from near and far to do him honor and to hear the message which he brings them from the Book.

A TRIBUTE TO DR. W. A. McCOMB
By Dr. B. D. Gray

And now comes the word that my good friend W. A. McComb is soon to celebrate the fiftieth anniversary of his ordination to the Gospel ministry! It seems at a glance only a short while since I was his pastor at Clinton while he was a student at Mississippi College.

He was in trouble as to his life's work, as to whether he should choose the legal profession or heed a call to the Gospel ministry, and he has now and then made me happy by saying I had much to do with his final decision.

His course I have watched through all these intervening half a hundred years with unabated interest and thanksgiving to God for his growth in Christian character, his manifold activities in the Master's service and the unceasing favor with which the Lord has crowned his labors.

To a degree that few men possess Dr. McComb has the shepherd's heart and the gift of the evangelist. He has been a soul-winner, a fisher of men, and has at the same time fed the flocks over which he has been the overseer.

These two gifts fitted him admirably for his superb service as an evangelist of the Home Mission Board while at the very zenith of his powers. He was a master at casting and drawing the net. He was equally effective in single meetings or in joint campaigns. His services with the Home Mission Board, I have sometimes thought marked the high pinnacle of his remarkable ministry, redolent, as they were, of sanity in methods, loyalty to the Master and compelling zeal for the salvation of the lost.

All hail to this master workman, my friend and brother in Christ!

614 N. Main St., College Park, Ga.

PERSONAL TRIBUTE
By Dr. J. R. Hobbs

I am positively delighted to know that your great paper, The Mississippi Baptist Record, is to feature the semi-centennial of Dr. W. A. McComb's entrance upon the work of the ministry in an early issue. It is a compliment richly deserved by the subject, and one that will be warmly appreciated by Dr. McComb's many friends throughout our Southern Baptist Zion.

Dr. McComb encouraged, helped and influenced me at the most critical period of my life. I sometimes shudder to think what might have become of me had it not been for his wise counsel and beneficent activities in my behalf in those days of doubt and floundering. I have grave doubts whether I would ever have served as a minister, or known the modest success that has attended my humble efforts, had it not been for him, his example and his help. I have been fortunate in having a large number of friends among the most influential and ablest men of our denomination. But no one of them has meant to me what Dr. McComb has. It was his personal interest in me that made possible the later friendships to which I refer.

I cannot recount in brief, how I first came to know Dr. McComb nor set out in detail what he did for me. He demonstrated in his life the vital power of Christian living, preached it with such strong effect, that my life was revolutionized, my thinking and viewpoint were profoundly altered, and remain so to this day. The impressions thus made upon me are indelible even now, so that when I am perplexed, and the way is not clear, I often ask myself, "Now what would brother McComb do were he is my place?" Knowing him so well I usually am able to reach a just conclusion as to what he would do. I then go and do that way. And it always works. One of the greatest privileges of my life is my right to claim Dr. McComb as my father in the ministry, which I do with joy and superlative gratitude to him.

When that great Alabama Baptist the late

W. B. Crumpton, D.D., suggested to me that I write a Pastor's Manual I was doubtful that I could do it. But his persistence won out, the Pastor's Manual was written. There were many to whom I would have been glad to dedicate that little book. But no one seemed to me ought to be considered except Dr. McComb. The opportunity had come to acknowledge in some substantial and abiding way my debt of gratitude to him. Accordingly the little book is dedicated to him with all the affection of my heart.

I hail Dr. McComb upon the completion of a half century of remarkable service in the ministry, and you for giving so significant an incident the notice, and notable recognition that it justly deserves.

First Baptist Church,
Birmingham, Ala.

TRIBUTE FROM THE HOME MISSION BOARD

Dr. W. A. McComb was added to the Evangelistic Staff of the Home Mission Board in 1908. For four years he served most acceptably as a South-wide evangelist. His deep conviction, his fervent faith, his sincerity, his courage and his ability to impart unto others the gospel made him a most valuable member of the staff. We rejoice, therefore, to express, along with his thousands of friends, our appreciation of him and of his ministry to his day and generation. It is men of his type who are building the Kingdom of God on earth and for whom rich and glorious rewards are made up in heaven.

Most cordially yours,
Ellis A. Fuller, President
Home Mission Board.

A TRIBUTE FROM GULFPORT
Mrs. J. H. Mathews

Dr. W. A. McComb was pastor of the First Baptist Church of Gulfport from 1924 to 1930. During his ministry he endeared himself not only to the members of his own congregation but to the people of the entire community. No man has lived in Gulfport who is more generally loved than he.

His ministry proved a great blessing to the First Baptist Church of Gulfport. The congregation secured a loan from the Home Mission Board to finish the interior of the church. Another achievement of his ministry was the securing of a pipe organ.

The church substantially increased its membership during his leadership. The greatest effect of his ministry, however, cannot be measured in visible achievements but rather in terms of spiritual values. He still lives in the spiritual life represented by the religious forces of the city. Many people of Gulfport who are active in the Christian cause date their first impulses to consecrate themselves back to their association with Dr. and Mrs. McComb, who, in the fullest sense, proved herself to be a helpmate. Dr. and Mrs. McComb literally loved the members of the First Baptist Church into bonds of Christian unity. Dr. McComb proved himself to be a good minister of Christ in every sense of the word. His ministry will continue to bear fruit in this community as time goes on.

W.M.U. President, Gulfport, Miss.

The church bulletin issued by the Sunday School Board has a good tribute to the denominational paper in its issue of June 28.

At First Church, Grenada, 130 certificates were given children who did satisfactory work in the D.V.B.S. Certificates of appreciation were given the teachers. That's good.

During the Endowment Campaign of Mississippi College, which was begun in 1912, Dr. McComb raised a net amount above expenses of the campaign of \$107,077.36 from the people of Mississippi. To this was added by the General Education Board, according to the terms of the campaign, the amount of \$44,841.80, making a total addition to endowment and buildings of the college of \$151,919.16.—D. M. Nelson, President Mississippi College.

EDITORIALS

"THINK . . . THINK . . . THINK . . . THINK!"

Paul said to the Romans, "Let no man think of himself more highly than he ought to think, but so to think as to think soberly." Four times he uses the word think in one sentence. The Greeks were not afraid to repeat words for the purpose of pressing the truth home. And those who read the Bible will do well to sit up and take notice when a word appears in a paragraph over and over again. To be sure in this case the word think in the above sentence from Paul occurs in a compound word twice out of the four, but it is as if he thumped the pulpit each time he says it. In the first place of its occurrence to "think more highly" is a compound, and in the last place to "think soberly" is a compound. But this does not destroy the emphasis.

Anybody who reads the Bible and particularly the New Testament will be convinced that it is in favor of thinking. The man is immovable as a machine with the engine or motor removed until you start him to thinking. We ought to be so constructed and all our inmost being so adjusted that the touch of truth starts all our machinery to going, just as your car begins to purr when you step on the starter. God made us that way and made us for that business.

Man is essentially a thinking being. That is what differentiates him from the mere animal creation. His thinking is what he is, makes him what he is, and can make him what he ought to be. Every preacher and every Sunday school teacher, and every other sort of a teacher, knows, or ought to know that he never gets anywhere with people who sit before him until he starts them to thinking. And he will never start them to thinking until he does some thinking himself. That is why Jesus punctuated his talks to people with exhortations to use their ears and attend to what was said. Harken and Behold were favorite words with him.

At the risk of being tedious we give a few examples of the value the Bible puts on thinking. "As he thinketh in his heart so is he," Prov. 23:7. "The thought of foolishness is sin," Prov. 24:29. "Out of the heart proceed evil thoughts," Mt. 15:19. "Think on these things," Phil. 4:8. There are probably others like the people of Rome who said to the preacher, "We desire to hear of thee what thou thinkest," Acts 28:22. "The word of God is a discernor of the thoughts," Heb. 4:12. "Their thoughts accusing or else excusing them," Rom. 2:15. "Jesus knowing their thoughts said, etc.," Mt. 9:4. A man can preach only when people are thinking and he can preach better if he knows what they are thinking.

A man does not have to think in order to talk, but he does have to think if he expects to say something. But talking does not always provoke people to thinking. It may even confuse their minds. There is a certain kind of talk which is even intended to confuse the minds of people and prevent their thinking clearly. Whatever stirs up emotion without leading people into the truth and light tends to confuse their thinking. Even preaching can do that. Paul reasoned with the people at Thessalonica from the scriptures, in their synagogue, Acts 17:2. At Athens again (Acts 17:17) Paul "reasoned in the synagogue with the Jews and the devout persons, and in the market place every day with them that met him." At Corinth (18:4) "he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks." The same thing at Ephesus, Acts 18:19. The same when he reasoned of righteousness, judgment and self-control, in preaching to Felix, 24:25. And when he preached to the Jews in Rome, he sent them away reasoning.

Our Baptist people have pretty generally abandoned the mourners bench in spite of all the good it did. It is our opinion that the reason for abandoning it is that people who come to the mourner's bench cannot think so clearly or

JESUS IDENTIFIED

As you read the first chapter of Acts it is well to notice how Jesus after the resurrection is identified as the same one whom the disciples had known before the crucifixion. Of course the most obvious of the proofs given is his repeated appearance to the apostles under different conditions. This is spoken of in the gospels. But Luke in the Acts says, "He showed himself alive after his suffering by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God." Forty days. That was time enough for them to talk it over and think it over very thoroughly. If there had been any effort at deception about the matter, surely it would have shown up in this nearly six weeks' time.

These appearances are described in detail in the gospels, giving every opportunity for thorough examination, which Jesus himself invited. They were out of doors and in doors, along the road, and by the sea-side, in Jerusalem and in Galilee, to one person, to groups of three, of ten, eleven, seven, and to five hundred at once. He challenged investigation and defied doubt.

But physical appearance was not all. He showed himself the same by talking with them about things they had talked over before. He reminded them of things he had told them before the resurrection. The same subjects were in his teaching before and after. He took up right where he left off. He was still "speaking the things concerning the kingdom of God." That was the burden of all his previous teaching. And he renewed his promise of the Holy Spirit of whom he had spoken before, and assured them that His coming was not many days hence.

The commission he gave them now was the same in substance, though not in words as that given before the resurrection. And all that he had previously said is now literally fulfilled. He said, "A little while and ye behold me no more; and again a little while and ye shall see me." There can be no lingering reason for doubt in our minds that Jesus came back from the dead and is alive forevermore.

decide so easily as if they sat straight up and listened to you.

We are entering just now upon a time when people need to think soberly, for two reasons. One is it is the revival season. It ought to be a period when men and women are led to think on their ways and turn to the Lord. We must seek to provoke them to it and pray God to stir up their sincere minds.

The other reason is it is a period of great political excitement. The campaigns are on. Men and parties will be presenting their cause and making their appeal to the citizenship of the nation. Necessarily it will be a time of considerable excitement. It ought to be a time of great interest and concern to our people. The welfare of the country does depend on the enlightenment of men's minds and on intelligent decisions declared at the ballot box. Will candidates and their friends speak the truth in clearness? Will we listen in clearness, and with an honest desire to know the truth and do the right? Or will it be a time of emotionalism and an appeal to prejudice, ignorance and passion?

It is feared that some are not looking for light. And some who run for office, or who are supporting one party or another will not appeal to reason. Already two great national conventions have assembled, and those who listened in or who read the newspapers have had their ears assaulted with much blah! blah! Denunciation and noise are not convincing. It is not a time when it is easy to think calmly. But it is certainly a time when Paul's admonition about "so to think as to think soberly" is greatly needed. The radio and the newspaper are fraught with great possibility for good. Will they be able to fulfill their mission now?

Pastor A. Paul Bagby has been given an indefinite leave of absence by the church at Williamsburg, Ky., to recover his health.

JESUS IN THE BOOK OF ACTS

There is general agreement and no reason to doubt that Luke wrote the gospel that goes by his name, and the book which we commonly call The Acts Of The Apostles, though his name does not appear at the beginning of either. It is plain that he means for the second book to be a continuation of the narrative in the first, by his reference to the first when he begins to write the second.

It is plain also that he considers Jesus the central figure in both books. The first paragraph of the Gospel makes this clear. And in Acts he says the former treatise was about what Jesus began to do and to teach. But you notice that it was about what Jesus began to do and to teach, and left unfinished. And the second book was evidently intended to continue the story of what Jesus was doing and teaching after the crucifixion, resurrection and ascension.

This is in accord with what Jesus himself has said that he had many things to say to them but could not do it then. It is in accord also with the promise of Jesus to be with the disciples to the end of the age. He had promised not to leave them orphaned, but that another Helper would come and be with them always. The Holy Spirit takes up the work and carries it on. But the Holy Spirit is called in this book of Acts "The Spirit of Jesus." And as Jesus could say, "I and the Father are one," and "He that hath seen me hath seen the Father," and "The Father abiding in me doeth His works," so identified is also the work of Christ and the Holy Spirit.

We have no Luke today who under divine inspiration records the Acts of the Lord Jesus in our generation, but we do have the living Christ who is still working through his servants and in them to the end. He still works in us to will and to do of his good pleasure. He who began a good work in us will carry it on unto the day of the Lord Jesus. It is well if people will study the present world to see what the Lord is doing.

THE SEVEN SPIRITS OF GOD

Those who read the Bible easily recall these words from the fourth chapter of Revelation. The Apostle John says, "And there were seven lamps of fire burning before the throne of God, which are the seven Spirits of God." It must be kept in mind that the book of Revelation teaches the truth almost exclusively by pictures or symbolism. This method is in accord with much of the rest of the Bible, for in Matthew's Gospel the Holy Spirit descended as a dove. And in the book of Acts the coming of the Spirit was symbolized by tongues of fire and a rushing mighty wind. These symbols have great significance.

We are concerned now only with the figure in Revelation by which the Holy Spirit is represented by "seven lamps . . . which are the seven Spirits of God. We are not to suppose that there are seven separate and individual Spirits. It is not the number of the Spirits which is here indicated, but the manifestation of the workings of the Spirit of God.

The figure seven is used in other places in the Bible and is frequently used in this book of Revelation. Always it represents fulness and variety; variety because of the fulness. When the king ordered the three Hebrew young men into the fiery furnace, it was to be heated seven times as hot as customary. Of course they did not have a thermometer to measure the heat and see that it was brought up to seven times its usual temperature, but they were to go the limit, to make it as hot as it could be made. And when Peter asked if he must forgive a man seven times, he thought he was going the limit, aplenty.

Now when in Revelation we read about the seven Spirits of God, we are not to count the number, but to estimate the fulness, the completeness, the variety in the workings of the Spirit of God in the minds and lives of men. This is the equivalent of being "filled" with the Spirit. Seven is the symbol of completeness and

is here given us as the equivalent of saying that there is nothing lacking in the provision which God has made for us when He gave us His Holy Spirit. We are told that He gives not His Holy Spirit by measure. There is no limit. God has made it possible for us to be "filled unto all the fulness of God." He urges us to "know the height and depth and length and breadth, even to know the love of which which passeth knowledge."

This is why he says nothing is impossible to him that believeth. He can say, "Greater works than these shall ye do, because I go to the Father. Eye hath not seen, nor ear heard, neither hath it entered into the mind of man what God hath done for them that love him. But God hath revealed them unto us by His Spirit. We are living on the edge of possibilities which have not yet been realized. We are not to measure our hopes of attainment by what others have accomplished, but by the exceeding greatness of his power toward us who believe, according to the strength of his might which he wrought in Christ Jesus when he raised him from the dead, etc."

We are not to limit our conception of the working of God's Spirit to any one line, as the Holy Rollers test everything by the one thing, the gift of tongues. There is no limit to the variety of the workings of the Spirit of God. "There are diversities of gifts but the same Spirit," I Cor. 12:4. The same cable which carries the electric current from the power house to the home or the factory is used to make light, to make heat, to ring a bell, to make ice, to turn the wheels of machines, to heal diseases and on down the line. So the same Holy Spirit, "the seven Spirits of God," operates to produce beneficent results in the individual life, of comfort, courage, knowledge, wisdom, power, purity and love. We can do all things in Him who strengtheneth us.

—BR—

Dr. James H. Franklin, president of the Northern Convention, said: "We have but one gospel. It is a gospel for the individual which spreads itself out into all the activities of the world."

The Annual Report of the W. M. U. Auxiliary to the Southern Baptist Convention has been received and is full of inspiration. The minutes of the Southern Convention have not yet come in.

Antioch Church in Rankin County on the sixth of May celebrated its hundredth anniversary. History of the church was written by Mr. Ellis Donald. It was a happy day for all people. The pastor is Rev. O. L. Byrd of Florence.

Speaking of learning from the unlearned, we heard Dr. H. F. Sproles say that when he was a little boy he was accustomed to read the Bible to an old negro slave who couldn't read, and the old negro in turn would explain to him what the scripture meant. Spiritual things have always been spiritually discerned.

You don't have to deny the statements in the Bible to be guilty of unbelief. You don't even have to disbelieve them. You may even passively accept them all as true. Unbelief is the failure to grasp the truth and make it operative in life and conduct. When you grasp the truth by faith, then it grips you and transforms the life and transfigures the whole being.

A paragraph in this issue of the Record, from Pastor N. O. Patterson, tells of the good progress being made by the church at Pascagoula. We were shocked, since having this paragraph set up, to read in a New Orleans paper of the burning of the church building and educational annex last Saturday night. The fire occurred at 2 o'clock in the night and appears to be the work of an incendiary. The work of Dr. Patterson in Pascagoula has been marvelously blessed of God, and the church has gone forward as never before. The people were rejoicing in the prospect of getting into the new building, though unfinished and are now sent back to begin all over again. It is said that the loss is about \$16,000, with only \$4,000 insurance. Truly they are deserving of help from all who believe in the gospel message, for the need is very great in this coast country.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

BLUE MOUNTAIN COLLEGE RELEASES SKILTON FOR CAMPAIGN

As announced early in June, the Education Commission decided that it would be best to complete the Five Thousand Club rather than attempt to put on a debt campaign this fall. Brother Frank E. Skilton was unanimously elected to lead in the completion of this work. He had a two weeks' engagement at that time and did not agree to accept the work until last week. Blue Mountain College felt the need of his services, but with the usual loyalty, which has characterized the college and its presidents and faculty all through the years, it cheerfully released him in order that this Five Thousand Club campaign might be completed at the earliest possible date.

Brother Skilton has had wide experience in campaigns for educational institutions and has met with marvelous success. When Dr. L. T. Lowrey, President of Blue Mountain College, led in the campaign a few years ago which resulted in approximately \$50,000.00 in cash, he was assisted by Mr. Skilton. Mr. Skilton does not watch clocks. He is one of the most untiring workers we have known. He, too, believes this campaign can succeed. He will be assisted by Miss Mary D. Yarborough who has been selected by the W. M. U. Executive Committee to lead in completing the 2,500 memberships proposed by said committee. He will also have other assistants; for it is the purpose of those in charge to complete, if possible, this campaign by September.

We earnestly appeal for the cooperation of pastors, churches and leaders in general throughout the State. The entire constituency of the Baptist denomination should enter wholeheartedly into this campaign. Its success means success not only for the present year, but for the duration of the outstanding bonds of the various issues. Five thousand Baptists giving \$1.00 a month will pay both principal and interest. This will restore the credit of the denomination, which it should not use any more, and enable us to build up the Cooperative Program with the other 245,000 Baptists of the State and thus enlarge our mission work.

Miss Mary D. Yarborough is the daughter of Dr. W. F. Yarborough, former pastor of the First Baptist Church, Jackson, Mississippi; later pastor of the First Baptist Church, Hattiesburg, Mississippi; Corresponding Secretary at one time in Alabama; pastor of the First Baptist Church, Selma, Alabama, and later Jasper, Alabama. Miss Yarborough is a graduate of the Woman's College, Hattiesburg, and also of Blue Mountain College, and has been for a few years Student Secretary in Blue Mountain College. She has also done considerable studying in schools of the east. The Executive Committee of the W. M. U. were unanimous in her election, and in fact thought of no other who could do this work. Miss Yarborough begins July 1st.

Mr. Skilton will begin about July 6th, will have an office in Jackson, and also will be assisted by his present secretary. The greater the cooperation with him in this undertaking, the earlier and greater the success and the less expense. Those desiring to cooperate can be of service by obtaining membership cards from the State Board office and by securing members and sending the cards in to the Board office.

We have at present more than 1,000 members. We should have 4,000 more by the first of September. We mean to secure the full number. There is no intention of letting up until the goal shall have been reached. But let's reach it in the shortest possible time.

Professor Chester Swor of the faculty of Mississippi College has agreed to give three weeks to this campaign in August as his donation to it. This kind of a spirit will win.

—O—

ASSOCIATIONAL MINUTES LACKING

In checking up on our associational minutes, we find that we lack copies of the 1935 minutes from the following associations:

Alcorn County
Calhoun County
Carroll County
Chickasaw County
Franklin County
George County
Itawamba County
Leflore
Monroe County
Montgomery County
Prentiss County
Smith County
Tate County
Union County
Winston County

We shall appreciate it if someone will furnish us with a copy of these minutes as we need them in making up the list of dates and places of meeting of the associations. Please send them to the Baptist Convention Board office.

—BR—

There are said to be 268 German Baptist churches in America with a membership of 35,954.

Pastor S. L. Stealy of Bainbridge St. Church, Richmond, says that from adopting tithing his church gave already this year \$2,000 more than at the same time last year.

Union: Our meeting closed last night. Church greatly revived. Fifteen additions. Ferrell and Grafton make a great team. Both love the Lord and lost men. They are sane in their methods and sound in the faith. Blessings on them. —Montie A. Davis, Pastor.

It has always been considered proper to put a premium on good behavior and offer rewards for excellence. But in this particularly year of insanity, number—the state that sells the most liquor and makes the most drunkards is paid for it in what is called "revenue."

We thank the Lord and take courage. The receipts for missions and benevolence in June this year in Mississippi are \$2,500 more than they were in June of last year. Dr. Gunter reports an increase of \$2,000 in gifts to the Cooperative Program, and of \$500 for designated objects.

The Home Mission Board of Atlanta has planned to elect a Superintendent of Evangelism and make this a regular department of its work as was done some twenty or more years ago. They are in correspondence with a man who it is believed will be eminently suited to that work. The Sunday School Board has agreed to cooperate with this effort through their already existing organizations for survey and training without incurring further financial responsibility.

The Executive Committee of the Convention Board recently determined to press the efforts to enlarge the 5,000 Club in Mississippi to pay the debts on our state institutions. The W. M. U. has undertaken to secure half of these, and Miss Mary D. Yarborough began this work on July 1st. Within another week Mr. Frank Skilton of Blue Mountain will take the field in this work. The plan is to get 5,000 people to subscribe and pay one dollar a month till the debts are paid. Now is the time for all good men, etc.

Bruce: Pastor O. C. Cooper closed a great meeting here last night after a week's service. Rev. D. L. Hill, pastor of Okolona Baptist Church, brought great messages, and the evidence of the Spirit was demonstrated by his persuasive words of wisdom. He is an able godly man and did a great work. There were 31 additions to the church. Brother Frank Adams of Paragould, Ark., led the singing and we had a real spiritual feast in sermon and song and great crowds were in attendance and we feel that much and lasting good has been accomplished in the Kingdom work.—W. M. Shelton.

CONDITIONS IN THE NORTHERN BAPTIST CONVENTION

The editor of The Watchman-Examiner, the only remaining Baptist paper in the North, was moved to make some important observations in the issue of January 2 as to prevailing conditions within the territory of the Northern Baptist Convention.

The editorial alluded to was entitled "Shall Baptists Go Out of Business?" and we quote in part as follows:

"Our Baptist affairs here in the North are in a deplorable situation. Contributions to all causes are decreasing. Missionaries are being dismissed and mission stations are being closed. Our boards and secretaries are at their wit's end. Many schools are keeping up their efficiency by sacrificial living on the part of their teachers. Many of these noble men and women are living on salaries that would make our people blush with shame if they knew the facts.

"All who are aware of the situation are distressed beyond measure. Many reasons are being given and many suggestions are being made. All who are in the inner circle are stunned and dismayed. They do not know what to do. There are endless committee, board, and council meetings, but in the end the situation is about as it was at the beginning.

"The writer does not believe that Baptist faith has perished or that Baptist enthusiasm is dead. It is quite evident, however, that undue emphasis on interdenominationalism has had its natural effect in loosening the grip of some of our people on the principles and work which our fathers held dear. Baptist money is being constantly diverted from Baptist causes. It may be going to causes which are absolutely good, but it is going to causes for which Baptists are not primarily responsible. We have no doubt that this accounts in part for the situation in which we find ourselves.

"There are other things that should be considered. Some do not give because they are convinced that a disproportionate amount of our contributions goes to overhead expenses. Some do not give because there is still wide dissatisfaction concerning the matter of designating gifts. Some do not give because of difference of views between donors and administrative officers concerning theological questions. Some do not give because they are not friendly to the budget system which has been evolved during the years. Some do not give because local churches are hard pushed and leading officers of those churches do their best to keep every dollar at home. Then of course the flow of money has not been so free as in other days."

The above quotation is reproduced here not for the purpose of additional publicity, but rather to call attention to another evident reason for the decline, viz., the absence of State denominational papers. It is very evident that while this may not account altogether for the serious situation, it is responsible for the major part of it. Baptist churches and Baptist educational and benevolent institutions need to study the importance of denominational newspapers from the standpoint of the church and not that of the paper itself. We believe conditions pictured in the editorial from The Watchman-Examiner furnish concrete evidence of the importance of the State denominational paper to the perpetuity of the denomination itself as a vital Kingdom force.

The meeting in Morton in which Pastor Estes was assisted by Dr. L. Bracey Campbell resulted in four additions, and seemed just to have begun when the visiting preacher was called away.

In Texas the liquor people had paid advertising in the papers telling the world that revenue from liquor sales was needed for old age pensions. Investigation showed that the amount received for this purpose would buy about two sandwiches a week to pensioners. That's a pretty penny to receive for all the drunkards that have been made and the homes and fortunes wrecked!

THE GREATEST NEED IN OUR CHURCHES

By Jesse S. Dorroh

There are many things that we need in our churches today, but if I should attempt to point out the all-embracing need, it is the leadership of the Holy Spirit.

The lack of this leadership is not because of any failure on God's part, but it is because the people will not permit Him to lead. There is too much entreating the Lord to walk with us, and too little walking with the Lord.

God is absolutely uncompromising with sin and there is too much sin in church members both of omission and commission.

God gave some standards by which His church should discipline its members, but today there are men living in open adultery. Yet they are enrolled as members of the Baptist church in good standing and full fellowship, because the church is too timid to approach so delicate a matter. Habitual drunkards and the most vile swearers are tolerated because the church is too timid to exclude them.

There are too many "Achans" (Joshua 7) in the camp. God cannot demonstrate His power to save by the use of such agencies. The Christian standards have been lowered to the extent that the ungodly are continually blaspheming the church and heaping reproach upon God.

Brethren there is a cause for this sad condition of the churches. There are too many preachers and other Christian leaders that measure the success of their labor by the number that they can get into the church, instead of by the number that they can lead to actually know Christ in the saving of the soul. Consequently the church is filled up with unsaved people. It takes very little discipline for one who actually knows the Lord, but for those who have come in by some other day. We need the Lord as in the days of the cleansing of the Temple to drive out those who are robbing the church of its power and stealing from it its reputation. Just one "Achan" in the church often spoils the churches chance of winning souls for Christ at home and also in our mission fields.

How often we have heard from the sinners' lips, if old John or Bill are members of your church, my chance is as good as yours, and over some church members they stumble into hell. Then again there is almost without an exception in every church some one with considerable influence who objects when a collection for missions is mentioned, and the result is that of greatly limiting the sending of the gospel to the lost of the earth.

The remedy for all our ills is to submit to the leadership of the Holy Spirit in earnestly contending for the faith, and in walking with Him where He leads, taking the written word as our all sufficient guide for Christian living and doctrine.

Slate Springs, Miss.

GIVING SONGS TO THE SONGLESS

There are many harps with broken strings
As silent as the caverns of oblivion.
They are anxiously waiting to be strung
And deftly touched by a master's hand;
And they will then fervently give
Entrancing melodies in dulcet tones
As soothing as the songs of the morning stars.

There are many hearts with broken strings
Pining in loneliness,
Burdened with crushing cares,
Yearning for the gentle touch,
Of a loving friendly heart.
Just smile at them and whisper a cordial word;
And see how quick it will change the deepest gloom
To the splendors of a victor's acclaim.
Then your watchful, pensive heart
Will burst into jubilant song.

Kansas City, Mo.

William James Robinson

GREETING THE NEW DAY

By O. C. S. Wallace, aged 80

This is a testimony. My motive in giving it is a wish that others may know the blessing I have known by a simple practice.

More than seventy years ago my Godly, brave, cheerful mother taught me the importance of beginning the day in a good temper—I learned, when rising on the morning, not to "get out of the wrong side of the bed."

As life became more varied, and the discovery was made that more was needed than good nature at breakfast time, I tried to apply the philosophy which Frank L. Staunton put into his well-known lines:

"This world that we're a livin' in
Is mighty hard to beat;
There is a thorn with every rose—
But ain't the roses sweet!"

With the progress of the years came the establishing of a habit which I have long followed, and expect to follow, whatever pains or sorrows overtake me, till I die. Every morning, as soon as I wake, I repeat the first stanza of Adelaide A. Proctor's beautiful hymn:

"My God, I thank Thee, who hast made,
This earth so bright,
So full of splendor and of joy,
Beauty and light,
So many glorious things are here,
Noble and right."

Whether the glory of the dawn is spread before my eyes, or the day opens in storm and gloom; whether in health or pain; whether clearly seeing or with vision interrupted; whether contemplating the success of fondly cherished undertakings or their failure—under the most varied conditions I have recited, and daily do recite these lines. The effect of this habit has been a measureless blessing to me. But for it I should not have been prepared to meet with a steady heart and a cheerful spirit some of the experiences which the later years of life have brought. It is partly because of the state of mind which these lines have helped to create that I find the words of Robert Browning true to my own experience:

"Grow old with me, the best is yet to be,
The last of life for which the first was made."

BR

From Nashville Evangelist T. C. Crume went to Immanuel Church, Knoxville, A. H. Pedigo pastor. Early in the meeting 40 additions were reported.

The editor went Sunday with Pastor Holloway to preach at Damascus Church in Madison County and ordain two deacons. For fear they might not have another chance the brethren turned us loose to teach the lesson to the whole Sunday school and then to preach at eleven. We enjoyed it and they stood it well. The two new deacons are brethren F. K. Nichols and W. T. Marchant. The church is planning for a meeting at an early date, in which they will be assisted by Pastor Greer of Boyle.

Pascagoula: Last Sunday was a great day in all the services in First Church, 180 present in the Sunday school. The morning congregation filled the house and 20 received the ordinance of Christian baptism. 81 attended the B. T. U. at 7:00 and at 8:00 another large congregation attended worship. Five more came out and confessed Christ as Saviour and Lord, and were received for baptism and church membership. The evangelistic fire is burning brightly in this church all the time. An order went forward early this week to the Brookhaven Pressed Brick Co. and as soon as the pastor returns from vacation, which will be about the first of September, work will be pushed on the building. The next major part will be the brick veneering. The pastor will leave for vacation about the 6th of July and will spend two months in Ohio and New York. During his absence the church will be cared for by his only son, who is assistant pastor, and is rendering a great service.—N. O. Patterson, Pastor.

PHILLIPS BROOKS
By Rev. H. H. Smith

Phillips Brooks, one of the great preachers of the nineteenth century, was born at Boston, Mass., one hundred years ago—December 13, 1835. Like many other great men, he was not made in a day. "He was rich in ancestral culture, the consummate flower of nine generations of cultured Puritan stock." His mother, whose maiden name was Mary Ann Phillips, was a woman of strong intellect and a fervent religious nature. All the energies of this godly mother were devoted to the training of her six sons—four of whom became ministers. Phillips Brooks inherited a fine intellect from both parents, but it was from his mother especially that he inherited his strong religious nature, deep feeling, and spiritual vision.

His father, William Gray Brooks, was a successful business man, intellectual and spiritual, and in the prime of life became devoted to the church. Young Phillips was brought up in a strictly religious atmosphere. Family worship was observed in the home twice daily, and every Sunday morning the children repeated from memory a hymn they had memorized during the week. When Phillips Brooks entered the seminary he could repeat 200 hymns from memory,—the fruit of his early training.

For generations, education had been the rule among Phillips Brooks' ancestors, on both sides of the family,—many of them being Harvard graduates. When he was four years old, young Phillips was sent to a private school, and when he was eleven he entered Boston Latin School. At sixteen he entered Harvard, from which he graduated four years later. As a student he was exemplary in his habits and diligent in his studies.

He entered the Episcopal seminary at Alexandria, Virginia, a year after his graduation from Harvard. He spent three years at the seminary, and during his last year there was appointed teacher of Latin and Greek. He excelled in the languages and during his ministry enjoyed reading the Latin, Greek, French, and German classics.

Upon his graduation from the seminary, he accepted a call to the Church of the Advent (Episcopal), Philadelphia. After a successful pastorate of two years at this church, he was called to the Holy Trinity Church, in the same city. About this time the church at large was beginning to discover that a man with a genius for religion and preaching had appeared. After an unusually successful pastorate of seven years at Holy Trinity Church, he received an urgent call to Trinity Church, Boston, the church of his childhood. At first he declined the call, but when it was urgently renewed a year later, after prayerful consideration, he accepted the call and entered upon his labors there in 1869. He held this pastorate for 22 years, until he was elected Bishop of Massachusetts, in 1891.

The great work of his life was done in Boston. All denominations were attracted by his spiritual presentation of the Gospel. At that time Boston was a stronghold of Unitarianism; but Phillips Brooks preached Christ without controversy, and so many Unitarians were drawn to his church that an editor of their church paper criticised them for being disloyal and forsaking their own services to hear Brooks.

Phillips Brooks had the rare gift of making his hearers forget the speaker and think only of the message,—and it was such a message as seldom failed to reach the conscience and the will. An observer wrote: "He made thoughtful men and women realize the power of religion in an age when the current of tendencies ran strongly against religious faith. It is all true, so he seemed to be constantly saying,—this old religion; it has a deeper, larger, grander meaning, and a diviner beauty than you knew."

Phillips Brooks often preached with great spiritual power. Principal Tulloch, of St. Andrews University, Scotland, while traveling in America, heard him preach, and, writing to his wife, said: "I have just heard the most remark-

able sermon I have ever heard in my life—I use the word in no American sense—from Mr. Phillips Brooks, an Episcopalian clergyman here; equal to the best of Frederick Robertson's sermons, with a vigor and force of thought which he has not always. I have never heard preaching like it, and you know how slow I am to praise preachers. So much thought and so much life combined, such a reach of mind, and such a depth of insight and soul. I was electrified. I could have got up and shouted."

When Brooks preached at Westminster Abbey, Dean Stanley was so deeply moved that he wept freely and said he had never been so moved by a sermon before in his life.

When asked how Brooks' preaching compared with the preaching of the ministers of Scotland and England, Professor Bruce, author of "The Training of the Twelve," and other books, used this homely illustration:

"It is this way: our great preachers take into the pulpit a bucket full or half full of the Word of God, and then by the force of personal mechanism, they attempt to convey it to the congregation. But this man is just a great water main, attached to the everlasting reservoir of God's truth and grace and love, and streams of life, by a heavenly gravitation, pour through him to refresh every weary soul."

Dr. James Bryce said: "There is no sign of art, no touch of self-consciousness. The listener never thought of style or manner, but only of the substance of the thoughts. They were entranced and carried out of themselves by the strength and sweetness and beauty of the aspects of religious truth and its helpfulness to weak human nature which he presented."

Phillips Brooks appealed to all classes, because he spoke to the human heart. Dr. James R. Day, a Methodist, said: "The scholar said, 'He is of us,' and the unlettered said, 'He is of us'; the poor said, 'He is of us,' and the rich said, 'He is of us.' To the young man he was full of mirth and buoyancy; to the troubled soul he was a man deeply acquainted with grief. All men, of all classes and conditions claimed him, because in his magnificent heart and sympathies he seemed to be all men, and to enter into their disappointments and into their successes, and to make them his own. This was rare genius. This was large capacity."

Perhaps the greatest compliment ever paid Phillips Brooks came from a workingman. When he was ordained Bishop, a workingman wrote him:

"I wonder if you have any sort of conception how many there are of us who are made better and try to be more useful as a result of your example. To me you reveal God as no other man does. What I mean by that is, I can't think of you for ten consecutive minutes without forgetting all about you and thinking of God instead; and when I think of God and wonder how He will seem to me, it always comes round to trying to conceive of you enlarged infinitely in every way."

In 1877, Phillips Brooks delivered the Yale Lectures on Preaching. The high standard set for the ministry by these discourses has brought untold blessing to the church. He emphasized the importance of the presence of the Holy Spirit in all preaching, and referring to the preaching gift, said: "It is the quality that kindles at the sight of men, that feels a joy at the meeting of truth and the human mind, and recognizes how God made them for each other . . . It has been called 'the demon of preaching.' Something of this quality must be in every man who really preaches. He who wholly lacks it cannot be a preacher."

He defined preaching as the presentation of truth through personality. "Preaching is the communication of truth by man to men. It has two essential elements, truth and personality. Jesus chose this method of extending the knowledge of Himself through the world. However the Gospel may be capable of statement in dogmatic form, its truest statement is not in dogma but in personal life. Christianity is Christ. A truth that is of such peculiar character that a person

can stand forth and say of it, 'I am the truth,' must always be best conveyed through personality."

Briefly—for lack of space—we might note some personal characteristics: He was a man of large sympathies. His presence alone, without a word, seemed to bring consolation and strength to the distressed. A mother who had lost her only child, said that Dr. Brooks was the only person who seemed to enter into her grief as if he really shared it. He radiated good cheer. A newspaper reporter said: "It was a dark, dreary morning until Phillips Brooks walked down Newspaper Row, then all seemed bright and cheerful." "He makes one feel so strong," was the comment of one who heard him preach. He was manly, courageous, tactful, wonderfully gifted in prayer, and progressive in his theological thinking. He made a strong plea for absolute freedom in the search for truth, and hated any authority that repressed freedom of thought. "If you limit the search for truth and forbid men anywhere, in any way, to seek knowledge, you paralyze the vital force of truth itself. That is what makes bigotry so disastrous to the bigot."

But he saw the danger accompanying freedom of thought, and the new theology. "We ought to be afraid of any theology which tampers with the sacredness of duty and the awfulness of life. I would far rather be a believer in the most material notions of eternal penalty, and get out of that belief the hard and frightened solemnity and scrupulousness which it has to give, than to hold all the sweet broad truth to which God is now leading us, and have it make life seem a playtime and the world a game."

On the value of the human soul, he said: "It is by working for the soul that we best learn what the soul is worth. If ever in your ministry the souls of those committed to your care grow dull before you, and you doubt whether they have any such value that you should give your life for them, go out and work for them; and as you work their value shall grow clear to you. Go and try to save a soul and you will see how well it is worth saving, how capable it is of the most complete salvation. Not by pondering upon it, nor by talking of it, but by serving it you learn its preciousness. So the father learns the value of his child, and the teacher of his scholar, and the patriot of his native land. And so the Christian, living and dying for his brethren's souls learns the value of those souls, for which Christ lived and died."

Phillips Brooks was not given to speaking of his religious experience, but one day in response to a young preacher's request for a personal word, he spoke of the peace and joy which an indwelling Christ brought to his life. "I cannot tell you how personal this grows to me," he said. "He is here. He knows me and I know Him. It is no figure of speech. It is the richest thing in the world. And every day makes it more real. And one wonders with delight what it will grow to as the years go on . . . Less and less, I think, grows the consciousness of seeking God. Greater and greater grows the certainty that He is seeking us, and giving Himself to us to the complete measure of our present capacity. That is love—not that we loved Him but that He loved us."

Ashland, Va.

—BR—

Mrs. A. H. Moore of West recently gave \$10,000 to the Palmer Orphanage (Presbyterian) in New Orleans.

After their marriage in Louisville brother W. O. Vaught and his bride, formerly Miss Mary Frances Bostick, will make an automobile trip as far west as Yellowstone Park.

All plans are made for a great meeting of the Mississippi Baptist Assembly at Hattiesburg July 5-10. The program is the kind that makes us all want to go.

There are 900,000 Baptists in Texas, white and black; twice as many of the former as of the latter. They have a right to boast. We can stand the noise people make if they are doing something.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

We are delighted to announce to our women that Miss Mary D. Yarborough will enter the field July 1st to work with our women in securing members of the 5,000 Club. The district chairmen, superintendents of the associations and the presidents of the missionary societies will welcome this announcement. We are in the field to secure our pro rata share of the 5,000 Club. I appeal to every woman to give Miss Yarborough her wholehearted cooperation. Those of you who are paying to the 5,000 Club but have not signed cards, it will be very helpful if you will do so and send them in immediately. This will help us to know just where we stand. Thank you.

We are printing a talk given at our second district meeting at Clarksdale by our State Mission Study Chairman. All societies will find helpful suggestions.

PREPARING THE SOIL

I was pleased when I saw the program for today, because the committee has said to you about Mission Study exactly what I have been saying to you since I have been your chairman—that Mission Study is the most important of all our Union Endeavors. "Preparing the Soil for Fruit-Bearing for Jesus." Getting ready these great possibilities we have, to better serve, pray, and give.

I have several farmer friends—the best friends and the best farmers too that you will find anywhere. I have noticed that they always select the best managers they can find to take charge of their farms. They have no use for a man who is just a hit or miss, who is lazy, or who does not have the interest of his place at heart.

Do you know of any managers in this business of preparing for service for the Master who are lazy, or hit or miss? Just as in the case of the good farmer, our first consideration in Mission Study should be to select a leader who can lead. I am more convinced each year that one of our greatest needs in Mission Study is good leaders—leaders who will plan, leaders who have the cause of missions at heart. These farmer friends of mine are interested in the business of farming and are always on the job. I don't know of any farmers who are good farmers, who get by without a lot of planning and a lot of real work. Neither do I know of any good Mission Study Leaders, who do not put forth much in effort, time, prayer, and planning. You have heard me say before, I know, that a good Mission Study class doesn't just happen.

Another thing I have noticed about these farmer friends of mine is that they have well-planned programs, outlined for the entire year, or perhaps for several years. They have well in mind the plan of crop rotation and cultivation that will build up the soil and promise the very best possible yield.

W. M. U. offers its constituency, women and young people, a mission study program intended to develop well-rounded, well-informed Christian workers. This program is at your disposal. In your year book you have the general plan of study. From time to time you have given to you through your Associational Chairman, or through the Missionary Magazine and Baptist Record more specific plans. We are working now on definite plans for our study of Africa and the Negro in America. Soon you will have these plans to begin work on.

Some of you are interested to know about our Institutes for this year. We are trying a new

plan. After the Clinics in the fall it is the State plan that each association have a meeting at which time the various chairmen may get together their local society leaders for definite understanding and planning of work for the year. At this time we will have two hours or more for Mission Study demonstration, methods, definite outlines, etc.

One afternoon about two weeks ago I had the pleasure of going over one of the good farms of one of my good farmer friends. He was so proud to show us the new improvements he had made; the hay he had cut and was baling, the beautiful cotton fields he was working with a four-row-cultivator and tractor; everything being done in a most systematic and business-like manner, with most up-to-date equipment.

In this work of preparing the soil for the Lord's harvest we do so need good tools and equipment. The best leader you can find can no more produce results we should be proud of without helpful maps, charts, posters and pictures, than can the farmer produce a good crop without implements with which to work. We have the greatest quantity of material available, some of it free, more of it at very little expense. We need to start our planning in plenty of time to get these helps together.

The dictionary defines "fertilize," "to render fertile, or fruitful, to enrich." I like to think of Bible Study as that which enriches our lives for greatest fruitfulness—an inspiration and stimulant we may use from time to time to give vigor and power to our work. Certainly we shall include some plan for Bible Study in our year's program because it is there that we have the foundation for all our missionary efforts.

Farmers tell us that breaking the soil deeply and thoroughly in the spring is the most important step in all the year's operations. Our plan to study a Home Mission book before the Home Mission Week of Prayer and a Foreign Mission book before the Foreign Mission Week of Prayer is our effort to intensify and deepen our knowledge and interest in the needs of the mission fields, in order that we may be better prepared to give the yield in service that we should. The world calls for service. Our people must have a definite knowledge of the world and its needs, before we can expect them to be interested. They must be interested before they will pray and work and give.

I want to pass on to you a thought that Mrs. Lawrence brought to the committee meeting in St. Louis. She said, "Mission Study teaches anew that ours is a religion of power. When we go on our fields and see a great transformation in lives; when we see men from humble homes become leaders of power; when we learn what the Gospel can do, we learn all over that the Gospel is power."

In the trip with my friend over his farm I was particularly impressed with his interest in the winter crops that he had just plowed into the soil. All of you are not farmers and may not know that these crops of Austrian peas, vetch, etc., grow all winter and store away quantities of nitrogen and other elements that are so necessary in building up the soil.

Our splendid books on Stewardship are I think the elements, plowed deep into and mixed well with the knowledge of the needs and challenges of mission fields, that make us more mindful of our personal responsibility in meeting these needs. This missionary effort must be extremely personal. It is not an institution, a church, or even the W. M. U., but an individual that hears

the appeal of those about us and across the seas, who are without Christ.

With our fields well prepared through a deepened knowledge of needs and a better understanding of actual responsibility as stewards, there is no better way to shape the rows into good condition for larger service than an understanding of definite personal service—getting hold of the well-thought out suggestions and practical means of presenting my Savior to those about me. While we are studying and praying for the missionaries as they work, let us always be mindful that there is a tremendous need at our door. Since the day of more rapid and easier transportation and communication the success of the workers with the people abroad depends so largely on our attitude toward those same people in our own country.

Weeds have a way of getting in where they are least expected and least needed. Before we realize it the weeds of ignorance, indifference and indolence (I wonder if laziness would be the better word) can creep in and so hamper the growth that has a good start that the harvest is cut much shorter. To pull these weeds is often times a most difficult job and requires real effort—getting down on our knees in most earnest and persistent prayer. Dr. Torrey and others give most helpful suggestions of the kind of praying it takes to conquer these things that would so easily beset us.

After preparation we expect results. When a field fails to bring forth the yield the planter expects he begins to check up to find the cause—maybe it was the manager he employed, or the implements he gave him.

When the yield of our year's work is reported to headquarters in Jackson, some fields have fallen far short of our expectations. When Miss Traylor and the others of us begin to check up on the cause, often times I can say, "Why Miss Traylor the soil there was not well prepared—they did not have a well outlined program of Mission Study." That Society did not break the soil well by getting a clear understanding of the fields; or I am afraid that Society did not use the fundamental stimulant for all our mission work—Bible Study; or maybe after getting a good start they went away in the summer and let the weeds of other interests choke that fine beginning.

As Christian workmen this program of enlarging our usefulness—preparing the soil, is ours to carry on. The responsibility for doing mission work in China, in Africa is as much mine as it is the worker who is on that field. I may not assume it but it is mine just the same. The success of a Mission Study class is not measured by the enjoyment of the book nor the number of seals at the close but only by what the members do with their new knowledge and greater vision—how they put them to work toward assuming their part of this missionary responsibility.

Friends, let us resolve to study this year that we may be approved workmen unto God—workmen that needeth not to be ashamed.

Mrs. J. H. Nutt, State Mission Study Chairman

—BR—

The Watchman-Examiner reports Wm. L. Cooper and O. P. Maddox recently appointed chaplains in the regular army. Brother Maddox is a son of one of our missionaries in Brazil, and we suppose that brother Cooper referred to is the son of Rev. W. R. Cooper of Tylertown, now pastor in Montgomery, Ala.

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

Farewell, My Brother

Sunday, June 21, 1936, I lost by
death one of the best friends I ever
had, Rev. Ezekiel Jay Hill. He was
living in Memphis, Tenn., when
death came to relieve him of long
months of suffering. While not al-
together unexpected, his death was
a great sorrow to me. His body was
buried in Memphis where it awaits
the resurrection of the just.

Brother Hill and I were like
brothers. He it was who was my
pastor when I entered the ministry
and he led the laying of hands when
I was ordained many years ago. We
worked together for some years and
he started me off right in many
things. He believed the dear old
Book from first to last and he im-
pressed it upon me. He carried me
with him to help in his meetings.
We studied together and attended
conventions together. At least once
a month we wrote to each other
since we have lived separate. We
were more than friends. We were
brothers.

All people did not understand
brother Hill. He preached the truth
plain and hard. Some did not like
that. He believed that people ought
to live right and told them so. Some
did not like that. He sometimes had
a gruff exterior, but in his great
heart he was the most loving and
kindest of men. You found that out
when closely associated with him.
For thirty years we were closely
associated, and never did one cross
word or misunderstanding come our
way. He was my friend. I loved
him.

I have heard more eloquent
preachers, but I have never heard
one that could preach a more scrip-
tural gospel than he. He believed
the Bible just as it is written and
preached it just as he believed it.
He was a good analyzer and ser-
monizer and could illustrate in a
way that brought out the meaning
of his subject. How I will miss him!

Brother Hill was born in Neshoba
County, Mississippi, January 25,
1869. His mother was a widow and
very poor, but pious. He was called
into the ministry young. He was un-
educated. He was also married. He
went to Mississippi College and un-
der hard conditions he attended for
a few years. Then he located at
Lena in Leake County and preached
to churches. From Leake he went to
Plattsburg in Winston County, then
to Philadelphia. I cannot follow his
career as a preacher, but he served
some good churches in Mississippi,
Louisiana and Tennessee. He built
up the churches wherever he went.

He is survived by his wife, Mrs.
Winnie Haynes Hill, two daughters,
Mrs. Ollie Branch and Mrs. Bertie
Reed, and two sons, L. J. and
Thomas Hill. His body was buried
in Memphis Memorial Park Ceme-
tery Tuesday morning, the follow-
ing ministers of Memphis were an-
nounced to have part in the service
at Highland Heights Baptist Church
of which he was a member: Ira C.
cole, pastor, H. P. Hurt, J. H.
Wright, D. A. Ellis, E. F. Curle, T.
C. Jensen, and E. P. Baker. There
he sleeps the sweet sleep of a
peaceful conscience.

Brother beloved, farewell. No
more on earth we meet. But in that
land of the unsetting sun we will
meet to part no more. Until then I
wait and watch for that day.

—O—

Rev. P. C. Barnett, who was rear-
ed at Standing Pine in Leake Coun-
ty, Mississippi, and who has serv-
ed good churches in this state, is
now located at Castor, La. He is
doing a good work with a group of
Baptist churches in that state.
Somehow I have a feeling that this
dear brother would like to come
back to his native state, Mississip-
pi. If you need a real good pastor
you might confer with him.

The meeting is in progress at the
Coffeeville Baptist Church. Rev.
Walter C. Stewart of Houston,
Miss., is doing some excellent
preaching. Congregations are grow-
ing.

Dr. R. J. Bateman, pastor of
First Baptist Church, Memphis, re-
cently assisted Pastor Stewart in a
successful meeting at First Baptist
Church, Houston, Miss. Many addi-
tions to the church were had during
the meeting.

It is stated that at the pastors'
meeting at Derma recently they
prayed for rain, and before the
meeting was over they thanked God
for the good rain that had fallen.
God answers the prayers of His
children—when they pray for rain
or anything else they need. I be-
lieve that; if I did not I would dis-
card my Bible and my faith in God.

—BR—

GOOD MEETINGS

—O—

Stanley Armstrong, young peo-
ple's evangelist and singer, of
Memphis, Tenn., has assisted in two
revival meetings this month. The
first two weeks were given to the
First Church of West Frankfort,
Ill. We had a real Holy Ghost and
heaven sent revival in the face of
all the Devil could do to prevent.
We had a great young people's
meeting each evening. Every un-
converted young person attending
this meeting was saved. There



MISS TOM WOMACK

Miss Tom Womack of West Point,
Mississippi, led the entire honor roll
of Blue Mountain College for the
second semester of 1935-36, accord-
ing to information released by Dean
George Truett Buckley.

were between forty and fifty addi-
tions to the church. We enjoyed our
work with our old friend and school-
mate the pastor, Albert Cullen.
Some good church should call this
great consecrated preacher back to
the South.

Our next meeting was of eight
days duration with Pastor W. C.
Stewart of Houston, Miss. Brother
Stewart has been at Houston twelve
years and is as much loved by the
people as any pastor we ever work-
ed with. Dr. R. J. Bateman of First
Church, Memphis, did the preach-
ing. Twenty-three additions result-
ed. Every unconverted young person
attending the young people's meet-
ing was converted but one. We go
next Sunday to Miami, Florida, for
a three weeks meeting.

Stanley Armstrong.

—BR—

IN SOUTH LOUISIANA

—O—

We visited Baptist friends and
members of Thibadeaux Baptist
Church on Sunday afternoon. Near
the rear of a small Catholic church
there was a large gathering of peo-
ple. Out of curiosity? asked brother
Thibodeaux (there is a town by
this name also) to stop and let us
see what was going on. We stopped
and learned that it was a Catholic
Fair. The members raise money by
selling cold drinks, beer, etc., and
by a game of chance. In a long
open building were music and danc-
ing. This polluted money is poured
into the coffers of "The Church."
Everybody, young and old, good and
evil, were mingling and shouting
with glee as the gamester called
numbers. Such methods as this fur-
nish a balm for the hurt (?) in
giving. Do you get a glimpse of
the depraved condition of spirits
here?

Baptist ladies do you see the ex-

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tremity to which games and
"chance" methods of raising money
can lead? Direct gifts are the only
ones that are pleasing to God.

Sincerely,

Cecil Roberson

—BR—

LABORING WITH THE LORD WITH CAREY COX AT BROOKSVILLE

—O—

It was the writer's recent good
fortune to labor for the Lord for a
season with the saints of Brooks-
ville, led by their fine young pas-
tor, Carey Cox. Here live and work
for God a number of the finest peo-
ple to be found anywhere. The Love
brothers were reared here, brothers
to the saintly mother of the seven
St. Johns. Here is John Morgan
Calmes, college-mate of the writer
and successor to a godly father in
the wholesale grocery business.
Time would fail me to tell of all the
fine people whom I met and with
whom I had fellowship in service
in this fine community. Carey Cox
takes easy rank among the very
best of all the fine men with whom
it has been my great good fortune
to be associated in the service of
my King. Carey, and his queenly
little wife entertained the visiting
preacher and made him feel as per-
fectly at home as he has ever felt
anywhere.

The meeting itself was very gra-
cious. Perhaps the high tide came
at a morning service of rededication.
The power of the Spirit was clearly
manifest in this service and all
those which followed it. The Lord
was good. To Him the glory.

L. Bracey Campbell.

—BR—

S. S. ATTENDANCE JUNE 28TH

—O—

Jackson, First Church	778
Jackson, Calvary Church	739
Jackson, Grif. Mem. Church	511
Jackson, Davis Mem. Church	295
Jackson, Northside Church	93
Laurel, First Church	375
Laurel, West Laurel Church	341
Laurel, 2nd Ave. Church	234
Laurel, Wausau Church	60
Springfield Bapt'ist Church	113

—BR—

B. T. U. ATTENDANCE JUNE 28

—O—

Jackson, First Church	122
Jackson, Calvary Church	99
Jackson, Parkway Church	30
Jackson, Northside Church	39
Springfield Baptist Church	55
Deemer Baptist Church	75

—BR—

Airman (after landing in a tree):
"I was trying to make a new rec-
ord."

Farmer: "You did. You're the
first man to climb down that tree
before climbing up it."—Ex.

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Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

Lesson for July 5

Longer Lesson: Acts Chapters 1 and 2. Printed Text: Acts 1:6-9; 2:1-11, 32, 38.

Effective Forces for World Conquest

Introduction: The word "pentecost" means "fifty." The day of pentecost was the fiftieth day after the second day of the Feast of the Passover. So seven full weeks elapsed, and the day following the rounding out of the seven full weeks was pentecost. Our Lord remained upon earth during the first forty of these days, and then, having brought to an end the interview with His disciples recorded in the first nine verses of the first chapter of Acts, He went back to heaven. The disciples, in obedience to His express command, "Tarry ye in the city, until ye be clothed with power from on high" (Luke 24:39), and in confident anticipation of the fulfillment of His promise, "Ye shall receive power, when the Holy Spirit is come upon you," (Acts 1:8), went back into Jerusalem, and there remained quietly waiting upon Him until He should empower them for their work. They await His pleasure until the tenth day after His ascension. On the morning of the tenth day of their waiting, the day of pentecost, the Holy Spirit came. His coming completed the triad of forces effective for world conquest.

I. A REGNANT LORD.

He who had eternal existence with the Father "came into the world to save sinners," and lived his earthly life of subjection, suffering for others, and sacrifice for others, crowning this with His death on the cross. His earthly life was a life of service utterly unselfish, wholly devoted to the doing of the Father's will.

When His earthly warfare with sin was accomplished, "He ascended on high," thus regaining the place He had forsaken for the sake of the lost. This ascension was back to the glorified presence of the Father to whom He was well pleasing. He went back to point of assembly of the adoring angel hosts.

Having gone back to the Father he was again invested with that of which He had been divested in His humiliation, and passed to the fulfillment of the prophetic direction of the Father expressed through David, "Sit thou on my right hand, till I put thine enemies underneath thy feet" (Psalm 110:1). Enthroned again at the Father's right-hand, thence to rule in the midst of His enemies till His warfare with the forces of sin is fully accomplished, He reigns today the crowned and sceptered Lord of all the faithful souls of earth.

II. A LOYAL CHURCH.

What is the meaning for the disciples of Christ of the last sentence in the forgoing paragraph? Is it not that His disciples were to

know and obey no law which contravenes the will and wish of Christ? Did He not expressly tell them while He was still with them that they could not be His disciples unless they were willing to forsake all other interests that they might make Him and His their supreme interest? Did He not presume to complete authority over their lives? When He said unto them, "As the Father hath sent me, even so send I you," did He not assert as His right an authority over them as complete as that which bound Him unto the will of His Father? Has the bond of that authority over His disciples been broken? Has it become a dead-letter bond through disregarded disobedience? Has His will relaxed aught of its exacting requirements? Has it not descended in all its original binding power through the length of all the running centuries which have elapsed since first the loving lips of the Lord gave it expression?

The disciples in Jerusalem had their hope in Him rekindled and their confidence in Him made absolute by the fact of His resurrection. When He commanded at last they yielded Him unquestioning obedience. They went where He told them and did what He commanded them with never a thought of disobedience or disloyalty. When they came at last to this frame of mind, they were His disciples sure enough.

See how Luke tells it: "These all with one accord continued steadfastly in prayer" (1:14). There you have a body at one in purpose, and that purpose was to gratify the wish of their Lord. "Accord" means agreement. There were no cross purposes. They were of one mind. Look again, "They were all together in one place" (2:1). There was unity in attendance upon the worship service, or the prayer service, if you'd rather have it that way. Maybe it is better that way. I wish we could have something approaching that in our prayer services now.

Must we contrast this original body with our church bodies now? When the question is asked as to whether we can take the world for Him, what is to be our answer? He is the world's one great strategist and economist. He set about the conquest of the world, and one of the essential effective forces He saw fit to employ was a loyal church. Can His disciples of the present day expect Him to do, with a mob of milk-livered cowards and treacherous turn-coats what He did not undertake to do in the first centuries? Will He, nay, reverently let us ask, can He lead to victory for God an aggregation of people who are striving at the same time to worship God and Mammon?

We boast of our Baptist liberty as the dearest of our possessions, when all too often we mean not the liberty which finds play and power where the Spirit of the Lord has made men free to do His sovereign

will; but we mean license to loaf, leave to be lazy, freedom to fling our lives away in the pursuit of sinful pleasure. Of people moulded by such a spirit, our Lord can never form a force effective for world conquest; but give him men and women, loyal, clean, strong in the might of minds and memories and wills and wishes and bodies and purposes yielded to Him, and see the difference as He delights to add to the two we have now mentioned the third force effective for the conquest of the world.

III. THE EMBODIED HOLY SPIRIT.

Notice again the heading to this division, The Embodied Holy Spirit. Go back beyond the time when by the operation of the Holy Spirit upon the virgin mother of our Lord, He was conceived in the womb. He had personality from all eternity with God. If He were to mediate effectively between God and man, He must become embodied in human form. So He came to earth as the babe of Bethlehem. He did His work on earth as a man with a body as other men have. Before He had a body He was pure spirit. So before the day of pentecost, the Holy Spirit was bodiless. He must have a body through which to do His gracious work in the world. He was sent in the place of Jesus to be to the disciples what Jesus had been to them in the days of His earthly life. "I will pray the Father, and He shall give you another Comforter (Helper), that He may be with you forever" (John 14:16). So Holy Spirit came to take the place of Jesus, to do for those whom Jesus loved what Jesus had always done for them, being present with them.

But the Christ of God had a body prepared for Him. "A body didst thou prepare for me" (Heb. 10:5). It was prepared for Him in the cleansed body of His virgin mother. And now the time has come for the Holy Spirit of God to take up His abode in the earth for the duration of the gospel dispensation, and He must needs also have a body. That body was prepared for Him by our Lord, and it consisted of the whole body of the disciples, the whole church of those who trusted and had hope in Christ. Begotten again unto a living hope through the resurrection, they yielded themselves to do the will of their Lord, and that will was that they should be the body of the Holy Spirit through which He should express Himself in the world, making of His body an agent of expression such as Christ's human body had been to Him. Just as the Holy Spirit had been assigned to be to the disciples all that Christ had been to them, the disciples were now assigned the glorious task of being to the world all that Christ had been to it while

He abode within it, except, of course, the sacrifice for sin.

A body of believers cleansed of selfishness, a body of believers devoted to their Lord, a body of believers in perfect agreement as to what in life was worth while, a body of believers in communion through prayer with their God, a body of believers wishing to know and do the will of God, this was the body into which the Holy Spirit came to abide forever. And when that body was fully prepared, when the day of their complete dedication had come, the blessed Spirit came into His body. In a sense somewhat similar to that in which the day His baby hands pushed the purple gate of birth ajar was the birthday of our Lord, so pentecost was the birthday of the Spirit into His earthly body, the church. He came, and His coming made the body of believers a church. He came, and as He did, the body of believers became more than a mere body, more than an organization, it became an organism, a living, vital body. He came, the Spirit of the living Christ, to vitalize His earthly body, to hold it together, and to fill and thrill it with His own pulsing life and lofty purpose and vaulting aspiration after the flawless perfection of God.

What church will match the lofty performance of this first devoted church? What individual Christian will make his heart a dwelling place for the Spirit of the Living God, and teach and demonstrate that Holy Spirit still abides with those who yield themselves to Jesus?

Have I been preaching? I dare not apologize, for hereunto was I called.

He: "When I talk, people listen with their mouths open."
She: "Oh, are you a dentist?"—
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"THE GOOD SAMARITAN"
Luke 11:30-37

The picture before us is that of a Gentile saving the life of a Jew: a Gentile using his money to help a half dead Jew: a Gentile manifesting the love of Christ toward an unfortunate Jew. What a strange situation do we find here. Is not this a contradiction of the Divine plan and order? God has chosen the Jews to bring salvation to the Gentiles (Gen. 12:3) Jesus said: "Salvation is of the Jews." John 4:22. It is evident that God is putting need above law in this case, for the enemy had certainly gotten the advantage over the Jew and he was in desperate need of help at this time.

Our Lord was trying to break down prejudice in the hearts of the Jews. The Gentiles were as "dogs" in their estimation and the very thought of a Gentile helping a Jew must have been distasteful to them: but the Lord had spoken it and they could not reply against Him. Can it be that our Lord was also looking far into the future, when the conditions which are pictured here will actually take place in our day?

The Jews have been for a long time in the hands of their enemy and God's, namely, Satan who hates them because they are the chosen instrument through which the Saviour came (Rev. 12:13) He has the advantage over them because they rejected their Messiah, for which, as a nation, they must make confession (Zec. 12:13) He is plotting to destroy them as he tried to in the days of Esther and Haman. Spiritually the Jews are "without hope and without God in the world." "Dead in trespasses and sins." Think of the centuries they have been persecuted, robbed and scorned by so-called Christians. The great religions hierarchies have said: "These Christ-killers do not deserve any pity, let them have all that is coming to them. We are more worthy than they, therefore God has blessed us with all that grace can bestow." The great denominations have left them out of their missionary programs or if they have considered their condition at all, have put them "last" and not first as God has designated in the Divine order. (Rom. 11:16)

Never before had anything good been recorded of the Samaritans, but now the good deeds of this kindly man go down in history as a memorial to him and his nation forever. He could not boast of his race, which was a degenerate and depraved one. He could not boast of his high standing with God, but he soon found favor and commendation from the Lord, because of his helping this man whom the "enemy" has tried his best to destroy. So we Gentile Christians may learn a lesson from the example set here. We in our lethargy and self-sufficiency are sadly in need of some "neighbor" to minister to, for the blessings that would be derived for ourselves; our hearts would be warmed, our souls stirred, and this would be an antidote for our tendency toward "modernism" and other spiritual diseases which are signs of Gentile apostasy. The regenerated

Jew stands as it were: The "natural heir," forming a connecting link between God, and his "fellow heir." (The Gentile Christian) (Eph. 3:6) where we bring the Jew one blessing, he will bring us ten. Our own honor and "blessing is involved in this thing" (Gen. 12:3).

A "certain man" (the Jewish remnant according to the election of grace) (Rom. 11:6) is lying wounded by the way-side: waiting for that "Good Samaritan" (the Gentile Christian church) with the compassion of Christ in his heart, to come to him in his helpless condition and lift him up; exercising that patience and wisdom that God alone can supply. This Christian Gentile does not try to discover all the faults and weaknesses of this man; but covers him with a "mantle of charity and the heavenly Father administers the cleaning of the blood of Christ and applies the healing oil of the Holy Spirit to his sin-diseased heart." Truly, the man accepted the cleansing of the blood of Christ was shown and seen and felt and no sincere Jew with an honest heart could refuse it.

Jesus is waiting to come back the second time to this earth and perhaps He may be waiting for a "certain man" to be prepared to receive Him as Messiah and King through the mighty power of the glorious gospel of the Son of God.

The fact that the Lord has led Southern Baptists into the "Jewish work" is a sure sign of His favor and blessing among us, and according to recent reports He is bringing to pass some wonderful things. Our hearts are overflowing with thanksgiving to Him for all whose "hearts desire and prayer to God for Israel is that they might be saved," and also for those who are trying to reach their Jewish neighbors for Christ, through personal contact. May "God multiply the seed sown and increase the fruits of your righteousness" (2 Cor. 9:10)

Mrs. H. A. Waggener

430 Ford Avenue,
Jackson, Miss.

—BR—

THE RIGHTEOUSNESS AND WICKEDNESS, REWARD AND PUNISHMENT, LIFE AND DEATH, OF EZK. 18 AND 25

—O—

When the children of Israel were being led through the wilderness from Egypt to the promised land, God stopped them at Mount Sinai and made a covenant with them. Briefly, the covenant was this: If the children of Israel would keep God's commandments, laws, statutes and judgments; and not turn aside after the strange religion of the heathen, that God would bring them in unto the good land of promise, and they would be blessed with health, happiness, peace and prosperity.

This covenant had to do only with material blessings from God to His earthly people—Israel. But had nothing to do with the eternal salvation of their souls from hell. The penalty of breaking this covenant, briefly, was this: God would visit upon them the pestilence, famine and the sword, until they would be consumed and driven out of the good land that He had given them,

and dispersed among all the nations of the earth.

They soon began to turn aside after the idols of the heathen and departed from the covenant. God bore patiently with them for a long time, sending His prophets to them, calling their attention to the rewards and punishment set forth in the covenant, until God's patience was exhausted, and they reaped the reward of their wickedness.

Now, here comes God's prophet—Ezekiel—at the time of their captivity, with the explanation that, even though God had visited upon the nation of Israel according to the terms of the covenant, yet there was hope for them that God would deal with them as individuals similar to the way He had dealt with them nationally.

So, in the eighteenth and the thirty-third chapters of Ezekiel, we find God telling the people by the mouth of Ezekiel, that they would have to do away with the old proverb: "The fathers have eaten sour grapes, and the children's teeth are set on edge." But, He says: "The soul that sinneth, it shall die."

Then He goes on—by the mouth of His prophet Ezekiel—in great detail, to explain that He is now dealing with them separately and individually.

And so, all the writings found in the eighteenth and the thirty-third chapters of Ezekiel have nothing to do with the eternal salvation of a soul from hell; and the death spoken of is not spiritual death at all, but physical death.

The people are warned that even yet there is danger of their filling premature graves for their wickedness. And also that their lives—physical lives—will be given them for a prey, if they turn from their wickedness and do righteously.

The life spoken of, when He said, "Ye shall live" was not eternal life—which is the gift of God by grace through faith, but physical life, as a reward for righteous living.

Lots of harm is done by commentators trying to apply these passages of Ezekiel to spiritual life and spiritual death. When God sets forth the way of spiritual life, which is eternal life, He makes it clear that redemption is by blood, that justification is by faith, and that eternal life is the gift of God.

To make these passages of scripture mean that reformation will merit eternal life, is the rankest form of heresy.

—J. E. Heath

Winona, Miss.

—BR—

PRAYING FOR THE UNCONVERTED

By C. H. Spurgeon

—O—

"He that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." "But I have sought the conversion of such an one for years with many prayers." Thou shalt have it, or thou shalt know one day

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why thou hast it not, and shalt be made content not to have it. Pray on in hope. Many a one has had his prayer for others answered after he has been dead. I think I have reminded you before of the father who had prayed for many years for his sons and daughters, and yet they were not converted, but all became exceedingly worldly. His time came to die. He gathered his children about his bed, hoping to bear such a witness for Christ at the last that it might be blessed to their conversion; but unhappily for him he was in deep distress of soul, he had doubts about his own interest in Christ. He was one of God's children who are put to bed in the dark; this being above all the worst fear of his mind, that he feared his dear children would see his distress and be prejudiced against religion. The good man was buried and his sons came to the funeral, and God heard the man's prayer that very day, for as they went away from the grave one of them said to the other, "Brother, our father died a most unhappy death." "He did, brother; I was very much astonished at it, for I never knew a better man than our father." "Ah," said the first brother, "if a holy man such as our father found it a hard thing to die, it will be a dreadful thing for us who have no faith when our time comes." That same thought had struck them all, and drove them to the cross, and so the good man's prayer was heard in a mysterious manner. Heaven and earth shall pass away, but while God lives, prayer must be heard. While God remains true to his word, supplication is not in vain.

—BR—

"It's queer the way a horse eats, isn't it?"

"What do you mean?"

"He eats best without a bit in his mouth."—Ex.



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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Read the letter from Mrs. McCall in which she tells how her family, seventy years ago, used to celebrate a great picnic. Don't you think she has a good memory? And she doesn't say anything about ice cream: if they didn't have ice, they couldn't have ice cream. But I'm sure they had several elegant cakes, big, and with delicious filling. I wonder, Mrs. McCall, if you didn't sometimes have syllabub, a delicate concoction of cream and eggs that was no trouble at all to eat? I can remember my mother having syllabub, but maybe it was at home entertainments.

Yesterday, I wrote for my Memphis grandchildren some verses for a "speech" for one of them, as the two older ones go to school. When I read it to their grandpa, he said that was the very thing to put on the Children's Page, for one of you to learn. Well, he's the editor, so here it is. You see, I'm putting it in my own letter's place, so no one must find fault with me for putting it in.

Our Neighbor's Dog

A neighbor's dog adopted us,
A handsome, highbred Collie;
It never gets up any fuss,
And thinks to nap is jolly.

We don't know what its real name
is,
And so we called it Dandy,
But since have thought that it was
best
To change it to Mirandy.

Her lovely hair is long and thick:
It's mingled cream and sandy,
Her head is slim, eye velvet-brown,
A graceful dog's Mirandy.

She offers us her paw to shake,
She eats whatever's handy:
She's timid, quiet, well-behaved,
A gentle dog's Mirandy.

She never jumps upon the bed,
Or asks for sugar candy.
We hope the neighbor will not come
And get his dog, Mirandy.

Here is a letter from Ethelgene Parker, whom I remember first as coming up to the front as a tiny girl with her mother at the association—coming up to give me fifty cents, and run back to her Mama. Then there's another thing about that little prize she won several years later: the prize was sent but she never got it. But she didn't mention that, did she?

Mary Ruth sends me a note from Biloxi, on a postcard that is an excellent picture of the seawall, there and further on. I have several times made summer visits to these coast towns, and the great seawall looks exactly like this picture. Dr. Lipsey and I have often sat on these steps that lead down to the sea, and a delightful place it is.

Time is up, so goodbye. But I must take a half minute, to say that we had an appreciated visit the other day from Mr. and Mrs. Mize, the first from them since they have been at the Orphanage. We all four enjoyed it, for if the Orphanage children are the adopted children of the Mizes, the Mizes are our adopted children!

Much love from,

Mrs. Lipsey

Bible Story No. 1

The Man Jesus

The four books, Matthew, Mark, Luke and John, we call the gospels because they contain the story of the life of Jesus Christ, from his birth to his crucifixion, and since one gives an account of one thing and another of another we must read them all in order to get the story complete. We don't hear any more about him after his visit to Jerusalem until his baptism. Ac-

cording to what Moses taught the people, the priests took up their work when they were about thirty years old. And when Jesus was about thirty years old, John the Baptist, a great prophet, was preaching in the wilderness and telling people of Christ's coming, and that they must repent and be baptized.

Jesus left his home in Nazareth and came to be baptized by John in the beautiful river of Jordan. And when he rose up out of the water, a great event happened, to show John and the people that Jesus was the Son of God. Jesus was pure and righteous, yet when John did not want to baptize him, Jesus said, "Let it be so now, for thus it becometh us to fulfill all righteousness." When he was baptized the heavens were opened and the Spirit of God descended like a dove and lighted on him and the Father said, "This is my beloved Son of whom I am well pleased." After he was baptized he went into the wilderness and was tempted by the Devil. First he did without anything to eat for forty days and was hungry. The devil told him to make bread out of the stones. Jesus said, "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."

Then the Devil took him upon a pinnacle of the temple and told him to cast himself down, but Jesus said, "Thou shalt not tempt the Lord thy God." Then he took him up into a high mountain and showed him all the kingdoms of the world and told him he would give them all to him if Jesus would worship him. Then Jesus told him that he shouldn't worship anybody but the Lord. Pretty soon after this Jesus called his first disciples, and began his life work. Which was the oldest, John or Jesus?

—Mrs. Mayo.

126 Langley Avenue,
June 13, 1936
Jackson, Miss.

Dear Mrs. Lipsey:

This is the first time I've written in about two years. Although I have still been reading the Record.

Did you see my picture in the paper about a month ago?

I just read this week's Record. I was so thrilled when I saw Louise Allen's letter. Although I do not know her, I will be twelve years old on the 23rd of June. I also have a little sister who is 9 years old. I am going to write her and send her my picture. She said in her letter she wondered who had her birthday. I was also in the sixth grade this year.

We have been having a D. V. B. S. at our church. The highest number of Juniors was 94. Mother is superintendent of the Junior Department. We had 294 on roll for the whole school. I believe these are the right figures. But it is right around 300.

I was looking over some back Records the other day and saw the letter I wrote when I won a prize for doing the most things to help my mother. I am proud of that letter.

Enclosed is 25 cents for the Orphanage and for birthday offering.

I hope my letter isn't too long for I want Louise to see it in the Record.

With love from an old member,
Ethelgene Parker.

P. S.—Please excuse me for not writing for so long a time.

I know Louise will be pleased to hear about you and your birthday, and to get your picture. I'm glad to have the money for the Orphanage and as a birthday offering. Love to you and Elsie Emma.

Dear children:

I am away down here at the "Tip o' the Nation," as the radio announcer puts it, and as it's good old summer-time, I'll leave off the Christmas story and tell, instead, of country picnics, usually on, or near the Fourth of July. Very early in the morning all was hurry and bustle, for the dinner, one of the essentials, already prepared of home-grown meats, vegetables, and fruits for the little ones to loll on, were all carefully stowed in the wagons, into which we climbed—and were off to some spring of delightfully cool water, for ice was unknown to us in summer.

My! how we children scampered through the shady woodland, just happy to be alive, while the older ones, with their chairs, sat in the shade of the wide-spreading oaks, and talked, or listened to the speeches by candidates, if this should be election year. At noon-time all enjoyed a bounteous feast, after which again we had the same sweet communion with each other until near the close of the day we wended our way homeward happy, scarcely knowing we were tired. Now, I'd like you to study the meanings and uses in God's Word of the "Rod."

Mrs. Lipsey, I am now with my daughter in Brownsville, enjoying the gulf breeze, and the beauties of the Valley.

Mrs. McCall.

Biloxi, Miss.,
June 21, 1936

Dear Mrs. Lipsey:

Here we are in Biloxi. This card shows where I will go in swimming, but my ear is running, so I can't go now. We have the house we had three summers ago. We got here yesterday. Wish you were here.

With love,

Mary Ruth Denson

The seawall looks exactly like I could sit down on one of its steps and look out across the sea. Sometimes we sat out there at night till 10 o'clock. I hope you are going to have a grand time this summer.

"CHURCH MUSIC"

Pointed Paragraphs

I. E. Reynolds

No. 22. Hindrances to an Adequate Church Music Program.

1. Lack of proper appreciation for the music upon the part of the pastor and other leadership of the church in its purpose and power in the service, what the Bible teaches in respect to music programs through injunction and example and in the light of the growing music appreciation upon the part of our young people generally.

2. The lack of an effective order of service. Systematic, orderly, and conducive to a worshipful and spiritual atmosphere according to I Cor. 14:40—"Let everything be done decently and in order."

3. The lack of adequate physical equipment, choir platform, choir room, instruments, hymnals, song books, octave music, and so forth.

4. The lack of an ideal and standard for the music used, anthems, and other special numbers—vocal and instrumental—hymns and gospel songs.

5. The lack of efficient, effective music leadership, church music directors, choir directors, song leaders and accompanists, many of

whom fail to command the respect and appreciation of those whom they are trying to direct and lead.

6. The lack of adequate church music programs, built according to needs, appropriate and practical.

7. The lack of a worthy church music educational program, classes and lectures in connection with the Sunday school and Young People's Training schools, Church Music Training schools, in which classes in music are taught, lectures given, and so forth.

—BR—

NEW CHURCH BUILDING AT PEACH CREEK

—O—

The congregation of the Peach Creek Church in Panola County worshiped in their new building for the first time last Sunday.

Three years ago in January last the old building, a frame structure, was destroyed by fire with no insurance. Since that time services have been held in the public school auditorium at Pleasant Grove two miles from the church site. The new building of concrete blocks is now finished, having adequate Sunday school equipment, nice factory pews, etc. The delay in the erection came of an effort to build on the "pay as you go" plan, which while not carried out fully leaves the building complete with only a small indebtedness which is being taken care of in the budget of the church.

The opening service consisted of an all day program in which the pastor preached in the morning, brother W. R. Storie of Sardis in the afternoon, an address by Mr. C. B. Young, an outstanding layman of the county, talks by a number of the members and appropriate music. It has been my happy privilege to lead these good folks as pastor for the past 15 years and now with better equipment and a membership numbering nearly 200 we face the future with renewed hope and courage.

Walton E. Lee, Pastor

—BR—

Pedestrian: "Which is the quickest way to get to the general hospital?"

Officer: "Jump out of that window and break your leg."—Ex.

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary
OXFORD, MISS. JACKSON, MISS.

Three Glorious Weeks and Eleven Wonderful Conventions

Last week closed the three weeks of District Training Union Conventions. To those of us who attended all eleven of these conventions it has been a glorious three weeks for each meeting has brought new inspiration. Certainly no one attended any one of these meetings who went away the same. We believe the Spirit of God was among us and new strength has become the portion of all. The practical conferences were attended and enjoyed by large groups each day. The inspirational periods were such as to inspire a closer walk with the Lord. The attendance was good all the way through, not as large as when we had the larger districts but we did not expect that. We estimate we reached 3,000 or more people. One marked feature of the conventions was the attentiveness on the part of all. Rarely was there anyone on the outside of the building while the program was going on. They came to the convention for a blessing and we believe went to their homes to be a blessing. Recommendations commending the makers of the program and the ones who took part on the program were voted enthusiastically by the delegates of each convention. The decision to meet annually will help keep the spirit of the meeting among us so we look forward to next June when we shall come together again in eleven different places with a helpful program again.

The officers elected for 1937 are as follows:

District 1—President, Rev. Owen Williams, Utica; Vice-President, Rev. O. P. Moore, Florence; Secretary, Mrs. Christine Ward, Yazoo City; Leader, Mrs. R. E. Morgan, Jackson.

District 2—President, Rev. Carroll Hamilton, Skene; Vice-President, R. E. Denman, Greenville; Secretary, Mrs. P. T. Smith, Itta Bena; Leader, Mrs. Judson Chastain, Lexington.

District 3—President, Kermit R. Cofer; Vice-President, Mrs. R. E. Owen, Hernando; Secretary, Miss Aleene Perkins, Grenada; Leader, Mrs. W. R. Storie, Sardis; Chorister, Rev. W. W. Grafton, Coldwater; Pianist, Miss Barbara Harrison, Clarksdale.

District 4—President, S. T. Big- ham, Pontotoc; Vice-President, John R. Heath, New Albany; Secretary, Miss Louise Smith, Rienzi; Leader, Mrs. Geneva Powell, Tippah County.

District 5—President, W. H. Murff, Calhoun City; Vice-President, N. E. Sumrall, Pheba.

District 6—President, Granville Myrick, Kosciusko; Vice-President, Rev. R. D. Pearson, Macon; Secretary, W. R. Marsh, Starkville; Leader, Mrs. C. C. Weaver, Noxapater.

District 7—President, Rev. W. E. Winstead, Hickory; Vice-President, E. H. Ritchie, Meridian; Secretary, Charline Douglass, Newton; Leader, Rev. C. O. Estes, Morton.

District 8—President, Rev. Martin J. Gilbert, Lucedale; Vice-President, Buddy Caldwell, Richton; Secretary, Miss Clara Etta Rogers, Salem, Covington County; Leader Mrs. W. L. Compere, Ellisville.

District 9—President, V. Stockstill, Hattiesburg; Vice-President, Cecil Smith, Lumberton; Secretary, Miss Mildred Breland, Hattiesburg; Leader, Mrs. Calvin Bolding, Pascagoula.

District 10—President H. A. Scott, Tylertown; Vice-President, Rev. Mark Lowry, Wesson; Secretary, Miss Cathleen Pittman, Columbia; Leader, Mrs. T. C. Clark, Brookhaven.

District 11—President, Rev. C. W. Thompson, Liberty; Vice-President, W. W. Kyzar, Jr., Meadville; Secretary, Miss Edith Middleton, Roxie; Leader, Miss Ruth Roach, McComb.

Meeting places for 1937 were not selected except in district nine. The Pascagoula church in that district was selected as the 1937 meeting place. Those of us who attended the District Convention held there some years ago remember most happily the occasion, especially the big fish fry on the beach.

Going To Ridgecrest

If you are interested in attending the Training Union Conference in Ridgecrest July 26-31 drop us a card. We hope to have a school bus making the trip. An all expense trip covering TEN DAYS for a minimum cost of \$22.00. You can spend as much more than that as you like. Write immediately as the time is short.

COMMITTEE CORNER

Attention, Leaders. We are beginning our third quarter this year. Vacation months present new problems. Let's not let hot weather sap our interest. Have you got your committees ready for work? Do all the officers know that duties?

Why not have the officers training camp in the form of a citizen's mass meeting, in keeping with the theme for the month, "Faith is the victory in our citizenship." Each officer and committeeman is given a sheet of paper on which his duties are written, speeches are made by the officers telling what they plan to do while in office. Some definite goals for the union are set up. For instance, a declaration of independence can be read, adopted, and signed by all (or by designated ones), declaring the union's independence from the use of quarterlies in the program on Sunday night. Raise the Christian flag and have it saluted. At the meeting the committees can plan their work for the

month. The membership committee might make little fire-crackers with invitations in them, each member of the committee choosing certain ones to give them to before the next Sunday. The social committee will want to make a guest book, perhaps in the shape of a flag for this month.

INSTRUCTION COMMITTEE — Juniors, for Sunday, July 12, while you are studying about the great missionary Paton, make a little well with a bucket. The questions for the Bible readings can be in the bucket, to be pulled out as the different members take part. This can be used in the program, instead, if the leader prefers. The group captain can reach into the bucket and draw out the names of the parts and the ones who are to give them.

FIRST IMPRESSIONS IN BRAZIL

By A. B. Oliver, New Missionary

After a few days in Rio, we came on down to Paranagua, the coast city for this region, and were met at the dock by a large group of crentes (believers) and welcomed gladly. Then, for three and a half hours, our little train wound up and over the mountain range to bring us here. At every station along the way crowds of enthusiastic Baptists had gathered, many bearing gifts and flowers, to welcome us. My heart was filled with an unspeakable joy. When, finally, we arrived here, I think the whole church must have been at the station to receive us with open arms and hearts. Truly, we had found a place in their hearts, and they are finding in ours. We arrived on December 13, which was Friday (Friday the thirteenth!), but it was our lucky day, for it meant that God had brought us to his chosen field.

"On Sunday night, December 15, I spoke here in the church, with Dr. Deter interpreting for me (some say interrupting, and it is very near the truth). I preached on 'The Heart of the Gospel,' and three persons, one man and two women gave their hearts to the Lord. So soon was the harvest being reaped. I was supremely happy. In a few days I was deep into the study of Portuguese, and have kept at it religiously ever since.

"The first Sunday in February I went out with Dr. Deter to a little town near here, Morettes, and in the afternoon we went by truck to Porto de Cima, a little village hard by a mountain stream, where I baptized four persons. Again my heart rejoiced in the work to which I have come. Then, I went down to Paranagua to baptize two more. Truly the work is going well.

"But this last Sunday, March 15, I went to Antonina, on the coast, and there I taught my first Sunday school lesson in Portuguese, prayed my first prayer in Portuguese, and preached my first sermon in Portuguese. A busy but hap-

py day it was for me. The little church building, so inadequate, was filled to overflowing. People crowded into the windows, stood on the sidewalk and in the street outside, listening to the music and the sermon. I finished the message and appealed for souls to trust him who alone can give life. Too long had they stooped to drink at muddy pools and broken cisterns, and when I urged them to come freely, without money and without price, and to drink deep of the Fountain of Life, one man, probably about forty-five, a woman of almost the same age, and a young man of about 20 all raised their hands as trusting him. Into their faces I saw something of the deep glow of rebirth in Christ, something of the transforming power of a new affection, the holy joy of a new-found faith, make itself manifest. The young man was so happy that he remained to accompany me to the hotel after the service. In the audience, too, was the superintendent of the Hospital de Caridade, whom I had visited in the afternoon and invited to the service. He listened so attentively and seemed mightily impressed. I do hope that he can be won, for he appears to be such a splendid fellow.

BRO. SAUCIER TO GRAYSPORT

I have recently accepted the Graysport church, twelve miles east of Grenada. I preached out there Sunday for the first time as pastor. Splendid crowds both morning and evening services. This is a well established church of fine people and covers a large part of Grenada County. Our annual revival will begin the third Sunday in August, pastor doing the preaching.

Our meeting at Elliott begins first Sunday in July; Holcomb second Sunday, and Bethel third Sunday in July. Since this is new work I have agreed to do the preaching at each place. We covet your prayers.

N. B. Saucier

Miss Josephine West of Sardis was elected president of the Sophomore class of Blue Mountain College for 1936-37. Miss Anita Thigpen of Bay Springs was elected vice-president, and Miss Jeannette Thigpen her twin sister, was elected secretary of the class.

Tenderfoot (asking ninety-eighth question): "Is a vessel a boat?"

First-Class Scout (trying to study): "Well, yes, you might call a vessel a boat."

Tenderfoot: "Then what kind of a boat is a blood-vessel?"

First-Class Scout: "A lifeboat, of course; now get out of here."—Boys' Life.

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OVERCOMING OBSTACLES

In a copy of the Sunday School Teacher is a short article on the subject, "Shall Handicaps Help or Hinder," in which the following statement is made: "A handicap may be so utilized or over-ruled as actually to be a help rather than a hindrance."

This calls to mind a number of notable people who, in spite of handicaps and various obstacles, have made good, others setting such an example of courage that countless thousands have been benefited thereby.

Two prominent Bible characters are noted. When Moses was called from obscurity to do a great work for God, he gave as an excuse that he had an impediment in his speech. Jehovah over-ruled that by promising a substitute or helper, and we hear no more of the stammering tongue, as Moses obeyed, and became the great law-giver, not only of the Hebrew nation, but of the whole civilized world.

Besides the many persecutions heaped upon him by wicked rulers, the Apostle Paul seems to have had a bodily ailment for the removal of which he prayed three times. It was not removed, but God said, "My grace is sufficient for thee," and Paul preached with such power that he became the greatest theologian and evangelist of all time.

For twelve years, John Bunyan was confined in Bedford jail, but instead of giving up in despair he, though uneducated in the schools, wrote a book which has been the inspiration of Christians of every denomination, and Bunyan's "Pilgrim's Progress" is still, next to the Bible, the world's best seller.

John Wesley, though small in body, possessed a big intellect and a great soul. As a result of the forces set in motion by him, I refer you to the Methodist denomination of today and the great work they have accomplished in the past.

The poet Milton was blind, but he achieved everlasting fame by his immortal work of "Paradise Lost," written under the most trying circumstances.

Robert Louis Stevenson, an invalid all his life, so wrought that if he had written nothing else, his poems have won their way into every childish heart.

How poor the religious world would be today without the soul-inspiring hymns of Fannie Crosby. We have learned to love the blind hymn writer as we have sung her sweet songs, "Saved by Grace," "One Sweetly Solemn Thought," "Blessed Assurance," and many others that have been a solace and an inspiration to the Christian.

Mrs. Browning was an invalid for life on account of a hurt received in childhood, but that did not prevent her from winning a high place in the literary world.

Alexander Stevens, small in stature and weak in physical strength, became great in Southern statesmanship at a time when men's hearts were failing them on account of the most cruel war in the history of the nation.

Helen Keller, blind, deaf, and dumb, may be called the wonder of the age as she has triumphed over

all her handicaps, and still lives to show what can be accomplished by persistent faith and untiring effort.

Magnolia Gardens was begun as a pastime by an Episcopal minister who was forced to retire on account of ill-health. The Reverend John Grimke-Drayton, with tuberculosis in his lungs but with beauty in his soul, left his pulpit in the city and retiring to his country home, began with two rose bushes, Magnolia Gardens, with its acres and acres of every lovely flower and tree that grows—especially that stately magnolia that gives this beautiful spot its name. Mr. Drayton never knew how well he wrought, for today this, his memorial, has become a source not only of admiration, but of peace and comfort to thousands who come from many lands each year to view the beauty he created.

The great philanthropist, Edward Bok, beginning as a poor boy, encouraged by the death-bed advice of his grandmother to make the world better and more beautiful for having lived in it, rose to wealth and honor; and Bok's Singing Tower, of Florida, a thing of beauty and a joy forever, is his last gift to his fellow-men as well as his tomb and memorial.

Many others might be mentioned, both in private and public life, who have made of their handicaps stepping stones to higher and better things.

—Mrs. Georgie D. Phillips.

PEARL RIVER COUNTY

Almost three hundred members of the Baptist Sunday schools in Pearl River County attended the group meetings of the Sunday School Association which were held at 2:30 P. M. Sunday, using "Temperance" as the theme of the program.

Group One met at Palestine Baptist Church with 97 present; Group Two at Carriere with 76 present; Group Three at Derby with 82 present, and Group Four at Spring Hill with 26 present.

The program rendered was according to a schedule and material submitted by the Mississippi Anti-Saloon League of Jackson, of which the Rev. N. S. Jackson is superintendent. The Rev. Mr. Jackson attended the Spring Hill meeting Sunday afternoon, and conducted a service at Caesar Baptist Church Sunday night.

Subject for discussion in the four meetings Sunday afternoon were as follows: "Testimony of the Ages"; "Conditions Prevailing in Our State Today"; "The Place of Beer in the Drink Problem"; and "What Shall We Do?"

The next meeting of the county Sunday School Association will be a general assembly in the First Baptist Church at Picayune on Sunday, July 19, at 2:30 P. M. The subject of that meeting will feature departmental education.

B. F. Smith, Chm.

Rowlands, Miss.



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Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
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CHINA BAPTIST CENTENNIAL CELEBRATION

Canton, China, extends a special welcome October 13-18, 1936, to all visitors for the Centennial program, commemorating the first hundred years of American, British and Swedish Baptist mission work. In Canton one may see the fruits of the labors of I. J. Roberts of Tennessee, who was the first foreigner to live outside of the restricted area. One of the strongest churches in Canton, the beginnings of the printing of Christian literature and indigenous medical work eventually developed from his modest labors. The sacrificial graves of S. C. Clopton of Virginia, the first appointee of the Southern Foreign Mission Board, and C. W. Gaillard of South Carolina, whose six short years were filled with amazing activities are located here. The monumental work of R. H. Graves of Maryland, the father of the South China Mission, is still the outstanding achievement of Christian missions in South China. Join the fellowship to South China this fall and write to Missionary H. H. Snuggs, Tungshan, Canton, South China, chairman of the committee on Entertainment, for full particulars.

NEW ALBANY

Dr. F. M. Powell, Louisville, Ky., added another star to the crowning glory, work and worth of our great and honored Seminary at Louisville in a series of sermons delivered recently at the First Baptist Church, New Albany, Miss.

Baptists rejoice in an institution of scholarship, with an ability to teach young ministers and a faculty who can preach as did Dr. Powell. His intellectual and scholarly exposition of the great truths of our faith was a treat for the whole city. His original and emphatic interpretations and expressions with illustrations gathered from a long and wide experience of living, left the sparkling facts of life and religion stirring both heart and mind. Dr. Powell's coming met a long felt need in our religious life and fellowship.

The messages brought food for the intellect, meditation for the soul, courage to the faint-hearted, inspiration to the weary, and hope to the destitute. He stirred the heart and mind of the "three hundred that lapped" found in every church; who carry on, bear the toil, endure the "hardships as a good soldier in Christ Jesus," and set the pace in

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denominational loyalty for a world program of "faith, hope, love."

—J. P. Kirkland, Pastor

INTERMEDIATE S. S. WORK AT RIDGECREST

The Intermediate Department of Sunday School Work, Baptist Sunday School Board, is offering some attractive features at Ridgcrest, July 19-24.

The panel procedure will be used in the program. This will give each one an opportunity to state problems and contribute practical suggestions. Every Intermediate officer and teacher will profit by attending these conferences.

The special conferences for the Intermediates themselves are a new feature. These will be conducted by Mrs. Lee MacDonell, Florida, assisted by Robert Aids of Georgia. Helps so needed by these boys and girls will be given, not alone in Intermediate Sunday school work, but in Life Problem discussions as well. We urge the attendance of Intermediate boys and girls.

The State Exchange will give you an opportunity to fill your notebooks with fresh material adequate to put new life into your work.

North Carolina Sunday School Day will be on Tuesday, July 21. Last year Lincolnton had more than sixty in Intermediate conferences on North Carolina Day. This ought to be a challenge to other departments.

Write Perry Morgan, Ridgcrest, North Carolina, for reservations. Bring a carload, if possible.

DOES YOUR HUSBAND CALL YOU GROUCHY?

He's truthful if not tactful. Man-like, he is bewildered by your offishness and irritability. He can't understand what you have to be blue about. He wishes that you'd snap out of it. He'd do anything he could to help you. If he knew how good Lydia E. Pinkham's Vegetable Compound was, he'd go straight to the nearest drug store and buy you a bottle:



"My husband says I am my old self again," says Mrs. Barbara Spears, 799 Elma Street, Akron, Ohio. "I was tired and all in with no appetite. Had no pep and was in poor spirits. Your Vegetable Compound eliminated that awful tired feeling."

Don't try your husband's patience too far. Get a bottle from your druggist NOW. It probably will help you, because nearly a million American women know from personal experience that it helps them!

Liquid and Tablet Form.

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VEGETABLE COMPOUND



DAVID E. GUYTON

David E. Guyton head of the department of history and political science at Blue Mountain College, has been appointed a delegate to the Congress of American Poets, and as a member of the National Poetry Council representing Mississippi, by Dr. Edwin Markham, chairman of the Congress, upon nomination by Lieutenant Governor J. B. Snider of Mississippi.

Totally blinded by a pocket-knife wound at the age of twelve, Mr. Guyton is the first blind man to be made a full professor in a thoroughly accredited college for seeing students. Mr. Guyton is also local correspondent for several daily newspapers, doing his own typing.

During the past two and one-half years more than two hundred of his poems have appeared in various publications.

Governor Hugh White last week appointed Mr. Guyton a member of the State Blind Commission of Mississippi for a four-year term.

—BR—

INTERESTING ITEMS FROM AFRICA BY A MEDICAL MISSIONARY

Shaki, via Oyo, Nigeria, West Africa, May, 1936

Dear Friends:

As so many of our people in America have an utterly false impression about Africa and her people, I am going to try to give you an accurate picture of the country and our work here. We are not living in dense jungles amid wild beasts and savage people. The heat does not scorch us as some would think. We have not been carried away by the mosquitoes. Our part of Africa is very beautiful. The people are friendly, polite, and kind. The climate is far more pleasant than you would think.

The Shaki Mission is up in the hill country, some 225 miles from the sea. We have an elevation of about 2,000 feet. The mission property is the highest point in the territory. We can see for miles in any direction. Historians tell us that Rome was built on seven hills. Shaki, our city of 35,000 population, is built in the seven valleys about us. All the houses are made of mud. Most of them are covered with straw. If a man is prosperous he

will cover his house with tin and plaster the walls with cement. They do not have running water, lights, sewerage, or any of the modern conveniences. The city is a jumble of one story houses that are enlarged as family increases. They have trails instead of streets. There are no vehicles of transportation in the city other than our car and two tricks owned by the natives. There are no stores except the native market which I will tell you about later. I am the only medical doctor and dentist in town. Hardly a day passes that I do not have people come for medical aid and to have teeth pulled. They have native doctors who are masters of deception and trickery. One could write a whole book about the absurd things to rob the people, under the guise of treating them. He always diagnoses the case according to the man's pocketbook.

Practically all the trading is done at night. Things are brought to a large vacant lot in baskets and placed on the ground. It is out of the ordinary when a person has more than two or three different things to sell. The big deals are made under the brilliance of a palm oil lamp that gives about half as much light as a candle. A palm oil lamp is about the size and shape of an ash tray. The oil is burned with the aid of a wick. You should have seen the commotion when I took my Coleman lantern in the midst of their feeble lights. Peanuts, beans, eggs, chickens, native yams, fruits and oil are about the only things we can use that are sold in the native market.

The native food and manner of eating is so different from ours that it is very difficult to give any comparisons. They eat an abundance of native yam. It is neither a sweet nor an Irish potato. When cooked they look very much like an Irish potato but they are very coarse. Yam is good food and hardly a day passes that we do not have it on our table. Another principal food is a sort of mush which is made from corn. They eat meat when they can get it. If they catch a fish or kill an animal they usually dry the meat over the fire and then put it aside until it gets well flavored and has a very pronounced odor. They eat as much or more pepper than the Mexicans. They want pepper and oil in everything they eat. Food is not really good to them until it sours and gets beyond the state where the white man could eat it. They will eat most any kind of meat except a lizard. When I go to the towns around about I usually kill some bats for the king's dinner. There is nothing they like better than bats, snakes, and hawks. I haven't seen but one snake since coming to Africa. The poor snake doesn't have a chance for they make medicine out of his head and tail and eat his body. A neighboring town had a seige of worms like the cotton leaf worm. They didn't have a chance to do much damage for the native went out and brought them in for food. Following a recent rain there were many bugs flying about. I noticed that the girls from the school were catching them. Upon investigation I found that

they were eating them as fast as they could catch them.

Possibly you are wondering what we eat. Aside from the things I mentioned that we could buy in the market all the rest of our food must come from America and Europe. It is 112 miles to our nearest store. We can buy practically everything we need, but of course most everything is quite expensive. We have a large garden that will be supplying fresh vegetables soon. We will then have plenty of snap beans, tomatoes, cabbage, carrots, butter beans, okra, roasting ears, greens, beets, radish, cucumbers, sweet potatoes, etc. In fact, we can grow most anything you can grow at home except Irish potatoes and melons. We have a good cook who has cooked for white people before. We are very thankful for the training that former missionaries gave him.

Farming is very primitive in this country. Farmers do not have tractors, teams, or plows. They prepare their ground and do all the cultivating with a short handle native hoe that is never sharp. It is quite surprising to see what nice farms some of them have. There are only two seasons during the year—the wet season and the dry season. Things grow wonderfully fine during the wet season. When the farmer harvests his crop he must bring all his produce to town by carrying it in a basket or bundle on top of his head.

(Continued next week)

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Calotabs

For Biliousness, Sour Stomach, Flatulence, Nausea and Sick Headache, due to Constipation.

WORKING FOR CHRIST

By C. H. Spurgeon

—O—

We prove our delight in Christ by working for him. There is a woman there; she is working hard at her embroidery needle; she is making a little coat; it is a linen ephod. I wonder why that woman smiles so, while she works with her needle? There, she must put it away, for there is other work to do. I wonder why next day she goes to the drawer, so pleased to get that work out and continue it? I will tell you her name; her name is Hannah, the wife of Elkanah, and she is making a little coat for her son Samuel, whom she has left with Eli at the Tabernacle; now you perceive wherefore is she so pleased in making this ephod? Because she delighteth in Samuel. So I see the Sunday school teacher pleased to meet his children; I see the minister go to the pulpit with beaming eye, and I see the missionary leaving house and home, kindred and cherished associations, joyfully giving up everything for Christ, and therefore he can work for him. Is it so with you, friends, are you working for Christ? Yes, methinks you are, or else I fear me you are not delighting in him.

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Because it acts quickly and is easy on the stomach. CAPUDINE relieves the pain—Headaches, Neuralgia, Muscular Aches, and Periodic Pains.

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The secret of a successful song book lies in the richness of its standard hymns and the effectiveness of its gospel songs. It is your opportunity, and probably your duty, to examine this distinctive book before you make any selection for your revival, church, school, home.

HUNDRED: BRISTOL, \$17.50; CLOTH, \$27.50, CARRIAGE EXTRA (50 Copies at hundred rate) Doz., \$3.00, \$4.25; Single, 30c, 40c postpaid.

"Abiding Songs"—"the answered prayer of a pastor." For all occasions where the very best religious songs are needed.

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LET'S GO

By A. L. Goodrich

We will have to wait until next week to give figures as to whether we reached the 8,000 mark or not. Whether we do or don't we have been made happy over the fine response from many pastors and others over the state.

EVEN IN ADVANCE, we thank every one of you.

LIBERTY

It was our pleasure to supply for Rev. C. W. Thompson at Liberty the third Sunday while he assisted Pastor Barnes in a revival at Baldwyn.

Though the pastor was absent his fine hand could be seen in the well-organized work.

Two good crowds greeted us and several enrolled as Record readers, even though more than 30 were already subscribers. (Note: Pastor Thompson had sent in a good list the week before.)

TYLERTOWN

We filled a long standing promise to our good friend, Rev. W. R. Cooper of Tylertown by presenting the Record to them. In the afternoon a fine group went out on a Record canvass. They are aiming at 50 per cent of their families. 26 subscriptions were reported before we left for a night engagement. What those Tylertown folks start they usually finish.

A full auditorium greeted us and the Sunday school report shows an enviable record for June. The B. T. U. work ranks with the very best.

Miss Mary Lee Cooper, daughter of Rev. W. R. Cooper, was our assistant at Lexington, Ky. We'll remember the Cooper hospitality a long time.

ENON CHURCH (Walthall Co.)

Regardless of size or situation, we have seen no better work being done by any church than Enon. But we expected no less for the pastor is Jas. A. Bryant.

We made the proposition that if 27 people would enroll as subscribers without a sermon on the Record we would preach a regular sermon. They accepted. So our sermon subject was "Christian Consecration."

We were supper guests of brother and sister Carl Wallace which means we did no reducing there.

IT WORKED FOR STENNIS

"I tried your plan and straight-way got half the membership of the church at DeSoto to subscribe."

Deb L. Stennis
Enterprise, Miss.

PASTOR'S WIFE HELPS

Replying to your request as to how we got our folks to subscribe to the Record, I dealt with each individual in a different way to persuade them that they needed the Record in their every day business.

During our recent meeting at Artesia I begun to talk the Record about Thursday. By Sunday I had 8 subscriptions and renewals. Others have promised to line up next month.

Yours for the Record—my part of the pastor's work.

Mrs. Roy Lewis.

GAY GOT 'EM

Dear brother Goodrich:

This number more than equals fifty per cent of the membership families in our church. We thank you for the free copies and the special offer which you made to us. I am proud to get the Record into such a great number of the homes as a starter.

Sincerely yours,
George H. Gay
Rosedale, Miss.

COLLEGIATE

He sent his son to college
Along with other lads.
He felt the need of knowledge,
Like other doting dads.

The fond old father reasoned:

"My boy must be a man,
My gifted son be seasoned
By some Platonic plan.
"He must have books for breeding,
Companionships for caste,
A few wild oats for weeding
And cash advances vast."

At football, track and tennis,
The fledgling took his fling.
No matter what the menace,
He'd tackle anything.

He sought and found adventure
With co-eds on the sly.
For fear of sneer and censure,
He swore he'd drink or die.

He bet his daddy's boodle
In every gambling game.
He went with empty noodle
To every test that came.

He saw no sense in study.
He had no time for that.
He had to be a buddy
And make the finest frat.

By cramming, cribbing, jacking,
He put across a pass.
In learning he was lacking,
He was an arrant ass.

But he had been to college
And why should cutie care?
She was as scant in knowledge,
They made a pretty pair.

Their disillusioned daddies
Take care of them by turn.
At college, lassies, laddies,
There's lots for dads to learn.
—David E. Guyton,
Blue Mountain, Miss.

THE SHARE-CROPPER

Chesley Bowden

A wider ministry as well as to maintain what has been accomplished seems to be the soul of missions. Many good "statesmen" have been developed in the last few decades, statesmen who have "seen" and convinced us of their visions. Every new field, every new enterprise has thus been inaugurated. Too frequently, however, we wait late in efforts to reach a certain strata or mass. Too often we let ourselves be driven to it.

So many of these wide areas of people are just like those the Saviour fed and said of them, "They are as sheep not having a shep-

herd." They faint. Not only so, but fall prey to every wind of doctrine and every gilded scheme of soap box orators. Communists are finding in these share-croppers, both white and black, even Mexicans, the most fertile fields of rebellion. Their methods are of the most militant Atheism. They are ruthless and destructive. Hope in God is the basis of all good character and lasting effort. Many thousands of our transient farmers, white and colored, miners, and Mexicans are being heavily preyed upon by those who have "axes to grind" and only hopelessness to give.

Would it not be well to have some good workers to help these transients and those who stay on in falling shacks, unable to move than have "meetings" under "brush arbors" and with the coming of cotton-picking to turn away from religious effort. Many branches of Holiness organizations have gone to these poor people. They are to be congratulated for their earnest efforts, but when "the wind has passed over" they still hold pleading hands for help. Could the belts of these, who pitifully cling to poor soil, rickety shacks, plough poor mules and lives on the verge of most miserable squalor, be studied and some good godly preacher and his wife, with some equipment, go into these areas and work with them? Could not many be induced to purchase small acreage and soon overcome the miserable existence? The writer grew up the son of a share-cropper and to go back now into the area of childhood is only to have one's heart broken—such squalor—such homes—such valiant souls who struggle on amid those who don't care. The depression, low priced cotton, poorer soil, less spirit and debt all have driven them most to a "brush arbor" for a home. The churches—oh the poor churches! The pastors—good men—Bless their hearts—if the "limp hands could pick up!" Some one who cares—some one to really preach the Truth to these destitute ones. "Every Creature" of the Great Commission includes them. And we will have to answer!

—Baptist and Reflector

Git: "That horse knows as much as I do."

App: "Well, don't tell anybody. You may want to sell him some day."—Ex.

HOW GOD SEEKS MAN

The very first thing that happened after the news reached heaven of the fall of man, was that God came straight down to seek out the lost one. As He walked through the garden in the cool of the day, He might have been heard calling, "Adam! Adam! Where art thou?" It was the voice of grace, of mercy, and of love. Adam ought to have taken the seeker's place, for he was the transgressor. He had fallen, and he ought to have gone up and down Eden crying, "My God! My God! Where art Thou?" But God left heaven to seek through the dark world for the rebel who had fallen—not to hurl him from the face of the earth, but to plan for him a way of escape from the misery of his sin. And he found him.—D. L. Moody.

"But none of the ransomed ever knew

How deep were the waters crossed;

Nor how dark was the night that the Lord passed through,

Ere He found His sheep that was lost."

NO HAPPY BACKSLIDERS

Come now, backslider, tell me, are you happy? Have you had one happy hour since you left Christ? Does the world satisfy you, or those husks that you have got in the far country? I have traveled a good deal, but I never found a happy backslider in my life. I never knew a man who was really born of God that ever could find the world satisfy him afterwards. Do you think the Prodigal Son was satisfied in that foreign country? If a man has been born again, and has received the heavenly nature, this world can never satisfy the cravings of his nature. Oh, backslider, I pity you! But I want to tell you that the Lord Jesus pities you a good deal more than anyone else can. He knows how bitter your life is; He knows how dark your life is; He wants you to come home. Oh, backslider, come home today! I have a loving message from your father.—D. L. Moody.

"Ring the bells of heaven! there is joy today,

For a soul returning from the wild;

See! the Father meets him out upon the way,

Welcoming His weary, wondering child."



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ACCREDITED liberal arts college for the development of "Character, Culture, Christian Service." A scholastic program featuring student initiative and creative activity. Distinguished record of student honors.

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